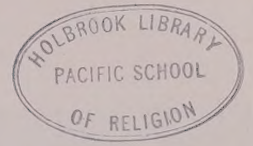


INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION



Bring a torch, Jeanette, Isabella!
Bring a torch, to the cradle run!
It is Jesus, good folk of the village;
Christ is born!
(Old French Carol)

December 1951

★ Audio - Visuals

WORK FOR YOUR CHURCH

★ FOR ALL CHURCH WORKERS

The Visual Education Fellowship

Brings you Continuous Evaluation service and Newsletter for up-to-date information \$5.00 per yr.

The Ninth International Workshop

August 31 to September 5, 1952
Green Lake, Wisconsin.....\$15.00 Registration

Using Audio-Visuals in the Church

A Manual to guide the local church
Committee on audio-visual activities.....75 cents*

★ FOR LEADERSHIP EDUCATION

The Leadership Education Audio-Visual Kit

Ten units of filmstrips (9 with recording and
1 color filmstrip with a reading script).....\$75.00*

★ FOR CHILDREN

In Joyous Song

An album of records produced in consultation
with the Children's Work Committee of the
National Council of Churches.....\$5.50*

★ FOR YOUTH

The Accused

A filmstrip with records produced for
The United Christian Youth Movement.....\$9.95

★ FOR FAMILIES

Family Life Audio-Visuals

Four filmstrips with records to help families
meet their problems and responsibilities; per set
of four units.....\$35.00*
Each unit available at \$10.00 each

★ FOR WEEKDAY RELIGIOUS EDUCATION ***Remember the Weekday***

A filmstrip with a reading script.....\$3.00*

★ FOR EVANGELISM

You Take It From Here

A filmstrip with record to instruct Church
Census takers\$6.00*

★ FOR VACATION RELIGIOUS EDUCATION ***It Can Happen in Summer***

A filmstrip with a reading script.....\$2.50*

Creative Camping

A filmstrip with a reading script.....\$2.50*

Administering the Vacation Church School

A filmstrip with a reading script.....\$3.00*

Experiences in the Vacation Church School

A filmstrip with a reading script.....\$3.00*

★ FOR BIBLE STUDY

Adventure in Ourtown

A filmstrip with a reading script.....\$1.50*

With a recording.....\$5.00*

(This special price is possible because of the
contribution of Thomas Nelson & Sons and The
Society of Visual Education.)

★ FOR THE NATIONAL COUNCIL OF CHURCHES

United in Christ

A filmstrip with a reading script to help
church members and others to understand the
organizational structure and program of The
National Council.....\$3.00*

*Available from your denominationally owned book-
stores.

DEPARTMENT OF AUDIO-VISUAL and RADIO EDUCATION

Division of Christian Education

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST in the U. S. A.

79 E. Adams Street, Chicago 3, Ill.



International Journal

OF RELIGIOUS EDUCATION

VOLUME 28, No. 4

DECEMBER 1951

EDITORIAL BOARD

Virgil E. Foster, *Editor*
Percy R. Hayward, *Editor Emeritus*
Lillian Williams, *Managing Editor*
Majorie Tolman, *Circulation Manager*

H. L. Bringer Richard E. Lentz
Wilson Cheek Mildred Magnuson
Lee J. Gable W. C. Parry
Alice L. Goddard Pearl Rosser
Harry H. Kalas Dennis Savage
J. B. Ketcham Erwin L. Shaver
Paul H. King Helen Spaulding
Gerald E. Knoff John C. Trever
Philip C. Landers W. H. Vastine
D. F. Landwer

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

is an official publication of the Division of Christian Education, National Council of the Churches of Christ in the United States of America.

Roy G. Ross, *Executive Secretary of Division and Associate General Secretary of the National Council.*

Editorial, Circulation and Advertising Offices, 79 E. Adams, Chicago 3, Ill.

SUBSCRIPTION RATES

One year, \$2.50 Two years, \$4.00
Three years, \$6.00
Three or more copies in one order to separate addresses, each \$2.25

Clubs of five or more copies to one address, \$2.00 each. Same rates to foreign countries.

1-9 copies.....25c each
10-24 copies.....20c each
25-99 copies.....15c each
100 or more.....12c each

For \$13.00 Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of every printed publication of the Commission on General Christian Education.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Entered as second class matter, December 3, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879, with additional entry at the post office, Omaha, Nebraska. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P.L. & R., authorized January 7, 1943. Copyright 1951, Division of Christian Education, National Council of the Churches of Christ in the U. S. A.

Cover Picture

Photograph by Merrim, from *Monkmeyer*.

Editorials, News and Comment

| | |
|--|----|
| Christmas Greetings from the <i>Journal</i> Staff..... | 3 |
| What Kind of Christmas?..... | 3 |
| The Church's Opportunities..... | 3 |
| How to Use This Issue of the <i>Journal</i> | 13 |
| What's Happening..... | 39 |

Articles of General Interest

| | |
|--|----|
| Grace Groweth Best in Winter, <i>Woodrow Geier</i> | 4 |
| When Sunday Schools Are Criticized, <i>Bryant Drake</i> | 5 |
| New Adventures in Church Camping, <i>Gladys Jackson</i> and <i>Edward L. Schlingman</i> | 7 |
| The Mount Vernon Plan, <i>L. A. Dearing</i> | 11 |
| A Dramatics Department in the Church School, <i>Lyla E. McCormick</i> | 12 |
| Using Records with Young Children, <i>Rosemary K. Roorbach</i> | 14 |
| Grounds for Marriage, <i>James R. Hine</i> | 16 |
| The Wire Recorder in the Weekday Church School, <i>Ruth W. Willmott</i> | 18 |
| Teaching Apprentices, <i>Margaret M. Morton</i> | 19 |

Other Features

| | |
|--|----|
| The Pageant of the Three Kings. Painting by <i>Sassetta</i> ; Interpretation by <i>Walter L. Nathan</i> | 2 |
| Yours for the Asking..... | 9 |
| With the New Books..... | 35 |
| Current Feature Films..... | 42 |
| Audio-Visuals on Inter-Group Relations, <i>Elmer G. Million</i> | 43 |

WORSHIP RESOURCES FOR JANUARY

| | |
|---|----|
| PRIMARY DEPARTMENT, <i>Margaret Clemens McDowell</i> (THEME: <i>God's Winter World</i>)..... | 21 |
| JUNIOR DEPARTMENT, <i>Helene M. Suiter</i> (THEME: <i>Jesus Was Like This</i>)..... | 24 |
| JUNIOR HIGH DEPARTMENT, <i>Josephine Z. Nichols</i> (THEME: <i>Understanding Worship</i>)..... | 27 |
| SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, <i>Oliver and Edith Cummings</i> (THEME: <i>Christian Citizenship</i>)..... | 31 |

Stories and Talks

| | |
|-------------------------------|----|
| A Cup of Snowflakes..... | 21 |
| A Surprise for Carol..... | 22 |
| The Way Jesus Grew..... | 24 |
| He Went About Doing Good..... | 24 |
| The Great Physician..... | 25 |
| The Teacher Without a | |

| | |
|------------------------------|----|
| Classroom..... | 27 |
| A Shamrock..... | 28 |
| Time Is More Than Money..... | 30 |
| They Were Concerned..... | 31 |
| Our Burden of Concern..... | 31 |
| Worth Living For..... | 31 |
| Youth's Declaration..... | 32 |
| Starting with Ourselves..... | 32 |
| We Answer the Call..... | 33 |

Poems, Litanies, Etc.

| | |
|--|--------|
| God's Care..... | 22 |
| A Litany of Thanks..... | 24 |
| "O master of the loving heart"..... | 24, 25 |
| Litany, "Thanks for All Healers"..... | 25 |
| Scripture in Choric Reading..... | 30 |
| "Years Are Coming, Years Are Going"..... | 31 |
| "I am not my body"..... | 32 |
| "O Jesus, Prince of life and truth"..... | 32 |
| "Take up thy cross"..... | 33 |
| "O Master, when Thou callest"..... | 33 |



STEFANO DI GIOVANNI, CALLED SASSETTA
(Sienese, 1392-1451)

THE JOURNEY OF THE MAGI (c. 1430)
Courtesy of the Metropolitan Museum of Art, New York

The Pageant of the Three Kings

THE FEAST DAY of the Epiphany, or the manifestation of the Savior to the Gentiles, was one of the highest holidays of the early Christian Church and in parts of the world still outshines Christmas as a day of joyful celebration.

The "Adoration of the Magi" became one of the most popular subjects for Christian art, especially with the painters of the late Middle Ages and the Italian Renaissance who turned it into a gorgeous pageant with resplendent costumes and picturesque detail. On many of these scenes the Wise Men appear not only in the foreground as they pay homage to the Christ, but again in the distance where their procession is shown on its way through the hills of Judea. Sassetta's "Journey of the Magi" in New York

was originally the background, or upper part, of such an "Adoration." This explains the oddly displaced position of the radiant star of Bethlehem which would stand above the manger if the painting could be seen in its entirety.

The lower part is now in a private collection in Siena, the painter's native city. Whoever separated our panel also cut away the treasure-laden camels whose hind legs are just visible in the left-hand bottom corner. Thus the "Journey" was once a picture within a picture. Yet it is thoroughly enjoyable by itself thanks to the lovely, undulating design and the charm of lively and well-observed detail.

In the brisk dawn of an early winter morning the distant walls of Jerusalem stand rose-colored behind

greyish hills. Wild ducks trace the arrow of their flight against a blue sky as the cavalcade proceeds along the stony road. The three kings in the center are no doubt discussing the significance of their mission. Ahead of them a gaily dressed youth holds a falcon on his gloved hand while a soldierly man in red and blue turns his spirited horse, perhaps to pass on the word that Bethlehem is in sight.

But the children may love best the little monkey perched on top of the heavily burdened mule. For such a droll pet will bring smiles to the lips of the Christ Child long before he can understand the full meaning of the three biblical gifts: gold for the King, incense for the God, and balm for the Man who will suffer—and conquer—death. **WALTER L. NATHAN**

Editorials

Christmas Greetings From the Journal Staff

THE OTHER MEMBERS OF THE JOURNAL

STAFF join me in extending to every reader of the *Journal* the best wishes of the Christmas season. Though there is much strife and its resulting sadness in the world, the Christmas message is clearly "Joy to the world, the Lord is come." The Christ has come and when we learn to receive him into our hearts, our homes, our churches, our communities he will make us new after his spirit, after God's love. It is with confidence that this is true that we wish you the joy of Christmas.

Let me identify the other members of the staff for you. Miss Lillian Williams, Managing Editor, helps to develop editorial policies and plans, then sees the material out of which an issue is made through the various stages of editing, setting into type, proof reading, fitting together into a "dummy," checking the page proofs and the last finishing touches which bring the *Journal* to you in readable, attractive form. Miss Florence Winch, secretary to the Managing Editor, shares with Miss Williams this big assignment.

Miss Marjorie Tolman, circulation manager, and the four who work with her, Mrs. Edna Bradley, Mrs. Frances Pierce, Miss Hertha Schwarz and Miss Marilyn Pannell, see to it that the 25,000 subscriptions are properly recorded and that copies of the *Journal* are delivered promptly. They notify you when your subscription is about to expire. With your help, they try to get information about the *Journal* to the many new teachers, superintendents, youth leaders, ministers, and others who join the Christian education forces of the United States and Canada each year, and to those in many other countries who look to the *Journal* for information and inspiration.

Miss Joanne Stoerker, secretary to the editor, efficiently keeps the editor's desk organized, when he is in the office and when he is away sometimes for extended periods, and applies herself with imagination and competence to the job of helping him in every way possible.

I wish you *Journal* readers could know these staff members personally and could witness their devoted service through the *Journal* to you and your churches. We hope you feel the warmth of our Christmas greeting.

What Kind of Christmas?

THE FRONT COVER picture shows two children studying a Christmas creche. Will the Christmas tree or the creche be the center of your holy-day thought this Christmas? I refer to them in contrast symbolically. The Christmas tree is a lovely thing, bringing into a home a bit of the beauty of the frost-laden trees of the forest with the stars shining through. But we have made it

largely a symbol of the material gifts we receive. The creche, portraying the Nativity of Christ, reminds us of a gift far more profound, the gift of life which springs from the love of God. It reminds us, too, that we have the privilege of carrying the Christmas message to others, giving them material gifts as tokens of that good news.

What kind of gifts will come into your home this Christmas? There will be many new toy gadgets in the stores to lure you. Some of them will be sorry-looking junk a few weeks after Christmas. The giving and receiving of some of them will contribute nothing to the understanding of the Christmas message, will be trashy tokens of the love of members of the family for one another, and will do nothing to emphasize the dignity of the birthday of the Christ.

Gifts can do more than that. They can bring lasting pleasure. They can express the true Christmas spirit. They can betoken God's gifts of love, life, forgiveness and redemption, which the Christmas celebration is intended to help us to receive.

Down through the years we have let Christmas be commercialized and have increasingly allowed our Christmas traditions to be shaped by the store and its slogans. We have felt a bit helpless in the face of this invasion of home and church. But trends can be changed. At last there is help for the family which wants to make its celebration of Christmas a Christian event.

Some of the denominations are now publishing excellent booklets and other guides on the celebration of Christmas in the home. Write your denominational bookstore for its recommendation from those published by your own or other denominations.

There are now available a wide range of excellent religious books for all ages, recordings of religious stories and music and some prints of good religious pictures which can be had within the price range of most families. These make gifts of lasting value and are an aid to the family wishing to improve its Christmas traditions.

The Church's Opportunities

CHRISTMAS presents the church with two great opportunities. One of them is the privilege of guiding its families in their search for a fitting observance of Christmas in the home. The leaders of the church and its school need to be acquainted with the resources for making Christmas a Christian festival, in order to be able to pass this information along to families. Some churches hold a Christmas meeting for parents and teachers each year at which books, pictures, recordings and other resources are exhibited. Some communities hold interdenominational "Christmas Workshops," to give guidance to teachers and parents, like the excellent meeting I attended in Buffalo, New York on October 22, attended by over 400 persons.

In the second place the church needs to refine its own Christmas traditions, moving away from the Santa Claus deceptions into a clear and beautiful proclamation of the Good News in terms understandable to children, young people and adults alike, and into a glorious experience of the whole family united in simple worship of God who revealed himself in a baby who is the Saviour of the world.

"Grace Groweth Best in Winter"

by Woodrow Geier

GRACE—the free gift of the divine friendship—finds us most often in "the winter of our discontent," when the blows of life have set our personal hopes to naught and when we have known the bitter meaning of defeat, anguish, sorrow, and death. Grace finds us best in the Valley of Humiliation, when in our weakness we cry for strength beyond ourselves,

"Be pitiful, my God!

No hard-won gifts I bring—

But empty, pleading hands

To Thee at evening."¹

Beyond our personal anguish always, we feel—if we are truly human—the suffering of others, the prolonged agonies of social wrong,

"Seasons of blankness as of snow,
The silent bleed of a world decaying,

The moan of multitudes in woe,
These were the things we wished would go;

But they were staying."²

The memory of how others suffer is a reminder to us not to whine and complain about our lot, not to long for ease and freedom from all suffering. Fenelon said that "God is ingenious in making us crosses." These crosses we cannot always understand or explain, but the saints have told us that pain and hardship are the means through which a Teacher "most wonderfully kind" seeks to fashion us into perfect manhood. What we need, therefore, is an ultimate assurance that the strenuous wintertime of our existence has an eternal meaning. We need to understand that meaning in spite of the suffering we are called to endure. But our supreme need is for comfort—for being made strong within the struggle.

"Come, ye disconsolate, where'er you languish,

Dr. Geier is Associate Editor of Adult Publications, Editorial Division, Board of Education of the Methodist Church, Nashville, Tennessee.

¹From "Mea Culpa," by Ethna Carbery, published in *The Catholic Anthology: The World's Great Catholic Poetry*, edited by Thomas Walsh; The Macmillan Company.

²"Going and Staying," by Thomas Hardy.

Come, at God's altar fervently kneel;

Here bring your wounded hearts, here tell your anguish,—

Earth has no sorrow that heaven cannot heal.

"Joy of the desolate, light of the straying,

Hope when all others die, fadeless and pure,

Here speaks the comforter, in God's name saying,

'Earth has no sorrow that heaven cannot cure.'"³

The saints have told us that the Resurrection of the Christ follows "the obscure night of the soul," and they have shown us how to greet each new beginning with praise and thanksgiving to God. William Law wrote: "Receive, therefore, every day as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness, as if you had seen it, and all things, new created upon your account: and under the sense of so great a blessing, let your joyful heart praise and magnify so good and glorious a Creator."⁴

Our only business in life, then, is to please God, as Brother Lawrence said. Tribulations cannot hinder the Christian's main purpose. To Samuel Rutherford, great Christian of the seventeenth century, we owe our theme for this month: "I see grace groweth best in winter." This is the type of spiritual counsel he gave: "Christ's cross is such a burden as sails are to a ship or wings to a bird . . . God hath called you to Christ's side, and the wind is now in Christ's face in this land; and seeing ye are with Him, ye cannot expect the lee side or the sunny side of the brae . . . Ye may yourself ebb and flow, rise and fall, wax and wane; but your Lord is this day as He was yesterday; and it is your comfort that your salvation is not rolled upon the wheels

³By Thomas Moore.

⁴Quoted in *A Serious Call to the Devout and Holy Life*, by William Law; The Westminster Press, copyright 1948, by W. L. Jenkins.

of your own making, neither have ye to do with a Christ of your own shaping."

In the daring service of the Christ, Pascal wrote: "Do little things as though they were great, because of the majesty of Jesus Christ who does them in us, and who lives our life; and do the greatest things as though they were little and easy because of His omnipotence."⁵

A soft shrinking attitude toward life lies at the root of our sensitivity to our personal condition. Fenelon helps us understand the Christian attitude toward the difficulties we encounter: "It is because of the weakness of self-love that we are so sensitive to our condition. The invalid who sleeps badly finds the night interminably long. But that night is as short as the others. We exaggerate all these troubles by weakness. They are great, but our hyper-sensitiveness increases them. The true way to shorten them is to abandon ourselves bravely to God. It is true that we suffer, but God wants this suffering to purify us and to make us worthy of him."⁶

"If thou hadst not
Been stern to me,
But left me free,
I had forgot
Myself and thee."⁷

O Thou, who hast set eternity within man's heart, and hast called him of old to abandon the broad way of ease and cowardice, help us to know that pain is the shadow of thine own hand, hovering lovingly over us, lest we die in rejection of thy heavenly grace.

Thou, who didst die upon a cross for our redemption and in thy dying and resurrection hast fashioned for us a cross and an eternal life, lead us anew to the acceptance of thy heavenly discipline. Through thy cross may grace abound. And we shall praise thee with a boundless praise, and we shall serve thee in faith, in hope, and in love. Amen.

⁵Quoted in Pascal's *Pensees* and the *Provincial Letters*; The Modern Library; copyright, 1941, by Random House.

⁶From *Christian Perfection* by Francois de Salignac de La Mothe Fenelon; edited and prefaced by Charles F. Whiston; translated by Mildred Whitney Stillman; Harper and Brothers, copyright, 1947. Used by permission.

⁷"A Hymn to God the Father," by Ben Jonson.

When Sunday Schools Are Criticized

Is it true what they say about the Sunday school? Can we overcome its weaknesses?

by Bryant Drake

ARE SUNDAY SCHOOLS failing to teach? Criticisms appearing in secular and religious magazines assert that they are. In these articles college professors have reported the illiteracy of their students concerning the facts of religion; parents have complained that the time which their children spend in Sunday school is largely wasted.

We might ignore the criticisms, or we might answer them point by point. Certainly we who know most about Sunday schools can say that they have not entirely failed. Even the average or poor ones are quietly achieving a great deal. This is illustrated by the testimony of a young woman who had taught school before her marriage, but who had lived on a ranch during her girlhood and had never attended a Sunday school. She had told her pastor that she had been embarrassed many times by her ignorance of what seemed to be common knowledge among her friends about the Bible, the church and the facts of religion. She concluded by saying, "I have read the Bible and have tried to catch up since I have been a member of the church, but I am so far behind that I would not dare to take a Sunday school class."

On the positive side, we all know of numerous Sunday schools which are good educational institutions in which learning is disciplined and advantage is taken of the excellent curricula now available. Nearly every Sunday school is blessed with at least a few outstanding teachers, as most of us can remember from individual experiences.

Moreover, religious education is more than learning facts about the Bible and the church, for it is concerned with the Christian spirit and character and with social attitudes.

The Rev. Mr. Drake is Secretary of the Department of Higher Education, Division of Christian Education, Congregational Christian Churches. His office is in Chicago.

Religious education is gained from the whole work of the church—its activities, its music, its symbolism and architecture, and the lives and characters of its members.

The true educator, however, is concerned about improving his school rather than defending it, and is disposed to listen to criticisms and to profit from them. Let us approach such criticisms in a spirit of contrition, and with eagerness to understand why we are failing to the degree that we are.

Reasons for our failures

Doubtless we fail because we are fainthearted in our Christian living; because we do not understand our Christian faith; and because we do not know enough about the children and young people whom we are supposed to teach. However, space forbids our writing at length, so let us turn our attention to another cause of our failure. It is this: *We are not as serious as we ought to be in our educational purposes.*

The Sunday school is an educational institution, and in so far as we fail to teach, it is because we let other things become more important than education. Let us consider four customs and attitudes which dilute education in too many Sunday schools:

1. Too often teachers are religious propagandists rather than religious educators. Religious propaganda seeks to gain a response, and is not primarily concerned with facts or the persons to be educated. The religious propagandist has taboos, and is prone to stop short of the full truth, lest the aim he has in mind be endangered. He will be cautious where daring is needed to develop full understanding.

The teacher in such a Sunday school will be guided by his religious propaganda purpose, and will seek to lead his pupils to conclusions and to patterns of behavior. This may

be a noble endeavor, but it tends to manipulation of persons rather than to welcoming of self-expression. The learning process becomes one of responses approved by the teacher, and personality and character development moves in the direction of stereotypes.

2. There are many Sunday schools in which teachers and superintendents are promoters, not educators. Meetings of the staff are devoted to discussion of how better attendance can be obtained, and too frequently the methods agreed upon are non-educational methods. Attendance is held in such esteem that in the classroom discipline goes out the window lest pupils or parents be offended. An excellent curriculum may be devitalized because the pupils do not like it, or because teachers can keep their classes more attentive by something more entertaining.

In these schools the assembly period, which of course may be as rich in educational results as the class periods, is also sacrificed to promotion, and hard-working superintendents come up with all sorts of bright ideas to entice the pupils, and spend much precious time urging "better attendance next Sunday."

3. Many folk who are conscientious in other phases of life seem to see no inconsistency in tolerating low educational standards in the Sunday school. If the public school were to employ similar standards these persons would be outraged. Of course most Sunday schools depend upon volunteer teachers and superintendents, but the astonishing thing is that so many Sunday school staffs, composed of willing but untrained men and women and youth, are not required to do in-service training. Church members who demand that their public schools have the best possible equipment often quibble over the smallest expenditures for Sunday school equipment and insist that the

cheapest curriculum materials be purchased.

4. Perhaps the greatest handicap under which the Sunday school labors is the tradition that "anyone can teach in Sunday school so long as he is of good moral character." Other aspects of this tradition are that one does not study for Sunday school; that the Sunday school teacher does not need to spend a great deal of time in preparation; that Sunday school is a nice place for parents to send their children for an hour each Sunday morning. In addition, there is a myth, which is firmly lodged in the minds of good church folk, that there is magic in an hour spent in Sunday school.

Facing and overcoming these failures

Let us consider these four points of failure and see what might be done to overcome them.

1. The church is a propaganda institution as well as an educational institution. This is as it should be. Teachers are expected to have Christian convictions and to make clear to their pupils what the principles are on which they base their lives. However, if we believe in education, we must give the educational process a chance, and have enough faith in human beings to trust them with facts. As propagandists, perhaps we believe that only certain theological beliefs should be held by our children. But if we are educators we will make it possible for them to trace the development of faith, and learn about theological assumptions with which we do not agree. However, it will result in a more mature theology than the method of propaganda produces.

The critics of the Sunday school concentrate on the ignorance of youth with respect to factual knowledge about the Bible and religion. This ignorance is regrettable, for a cultured Christian should know his Bible and be acquainted with the history of the church and its present work around the world. It is not unfair to expect the Sunday school to supply this information. A program of testing which reveals wherein we are failing to give this factual knowledge will stimulate the remedy, and has the virtue of measuring not only the pupil but the teacher.

2. It is unfair to be altogether disdainful of promotion, for every com-

munity has many children who ought to be in Sunday school. If we believe in evangelism, we will wish to reach more and more people, but we should put first things first. In the Sunday school the first thing is the educational process, and we should not measure the success of a school by the number of pupils, for good promotion might secure huge crowds for an inferior program.

It is encouraging to observe church schools with high standards which have restricted enrollment to a number which can be cared for efficiently. These schools have waiting lists of those eager to be admitted as soon as a vacancy occurs. Of course the psychology of limitation is a form of promotion, and it ought not to be forgotten that educational efficiency is no guarantee that a Sunday school will be filled to a reasonable capacity. Even a good thing must be promoted.

3. It is inexcusable for religious education to have lower standards than secular education. No Sunday school needs to put up with inferior teachers. If it is in a disintegrated neighborhood in which there are few good candidates for the staff, it is possible to interest consecrated and efficient leadership from more fortunate neighborhoods. And if it is in an average community, there is leadership available if it can be challenged. It is difficult to build up a good staff if one begs for "just anyone" to help out. Efficient people do not want easy, unimportant jobs, but they will give a surprising response if they are confronted with an opportunity to do hard and important tasks.

Given teachers and superintendents who are convinced that they are doing something difficult and worthwhile, the matter of equipment will be taken care of. They know how to bring pressure to bear on the church to influence it to provide adequate equipment.

4. But what are we to do about the tradition of inefficiency which surrounds the Sunday school? One teacher solved the problem in the days when the project method was in vogue. He was in the education department of a neighboring college and tried out his theories on a class of boys whom no one else wanted. He took the boys into a study of Paul. You never saw a busier class. They rushed to the classroom and remained

till long after dismissal time. On the few occasions when the teacher was late or absent, the boys secured their materials and went to work. One of the wildest boys said toward the end of the project, "This would make a swell movie!"

Many other teachers without the professional training of this one have accomplished the same results. Laboratory schools, observation classes and supervised training have shown thousands of teachers how a well organized activity program can result in eager and effective learning.

Possibly we limit ourselves unduly to the traditional Sunday school hour. We might get away from the handicap of the "Sunday school tradition" if we had longer sessions, including the church hour as well as the "regular" Sunday school period. It has been discovered that it is not difficult to hold children for two or three hours if the program is well conceived. In such a program the children always respond with enthusiasm, probably because they realize that they are learning more than they did in the traditional school. Perhaps the success of the good weekday religious education program is due to the same reason; namely, that there is a carry-over of the public school tradition into the church program, and pupils come with the expectation of learning. The tradition that one is not expected to learn in Sunday school may be the Sunday school's greatest handicap, and it will take wisdom and patience to overcome it.

In conclusion, let us say to the critics from the outside that the Sunday schools do teach. They do not teach enough, nor do they always teach the right things. Yet millions of boys and girls are learning in Sunday schools every Sunday, and our nation is immeasurably richer because of the Sunday schools and what they do, not only in helping children, young people and adults acquire measurable information, but in helping them develop Christian attitudes and loyalties. Also let us remember that nothing the church does is unrelated to the work of the Sunday school. Improvement of the Sunday school will not be enough, for there must be a more Christian church, which is humbly alert to criticism, and which knows itself to be an institution for Christian education.

Why should one live in a primitive way in a church camp—
 cook on the ground, travel with a compass, watch the weather?
 Are there real religious values in such experiences?
 A group of church camp leaders think so, now that they have had

New Adventures in Church Camping

by Gladys Jackson and Edward L. Schlingman

THE PEWS were not very wide—only the width of a boat. There were no walls to the church, but a border of trees and the broad expanse of the heavens outlined a temple for worship. The lapping of water at the bows of boats was the prelude. The beauty of the sunset-tinted sky was the call to worship. No mighty organ stirred the hearts of the worshippers, but a simple hymn, "God who touchest earth with beauty," expressed the common prayer of forty campers.

Life takes on an added dimension when people live with their whole beings attuned to God. Life is lived simply in camp. There are many opportunities for individuals to gain new understanding of the nature of God through working and worshiping together in close fellowship in the out-of-doors.

The church must reevaluate its camping program

The church has increasingly moved its youth program out-of-doors during the summer. The program has developed faster than leaders could be given special training for it. The training of camp leaders has not even kept pace with the other leadership training efforts of the church.

Meantime, the church has developed its summer program largely in the direction of more or less formal conferences. Even the gatherings which have been called "camps" have been mostly "camp-conferences." True camping has been left largely

to other agencies. Conference programs are important for training in churchmanship and for planning programs but they are not camps.

Tremendous amounts of money are being invested, even now, in church camp sites and equipment. Many of the sites are poorly chosen and much of the equipment has been wrongly designed, because there has not been a clear understanding as to the purpose they were to serve. Church camping should take advantage of the rich resources of woodland, prairie, lake, stream and mountain, to give boys and girls, young people and adults an experience of some of the basic realities of life, of God, of human relations.

In recent years, church leaders have come to the conviction that there is a great undeveloped opportunity before the church in the camping field. They feel that in addition to those purposes presently pursued in camps and conferences, there can come an experience of the presence

of God and creative fellowship with other persons through camping. And they believe that such an experience greatly enriches the growth in Christian personality achieved in the church and home.

Sufficient experiments with such church camping have been carried on to give confidence that the time has come to acquaint a larger number of leaders with the possibilities. It was felt that to explain it in theory was not enough; that it would be necessary to give representative leaders a first-hand experience of the kind of camping necessary for the greatest Christian growth.

Leaders came to National Camp

Forty leaders from all over the country, representing ten denominations, were carefully selected to attend the Special Session for Church Camp Leaders sponsored by the Special Committee on Camps and Conferences of the National Council of Churches, in cooperation with the Outdoor Education Association. It was held August 20—September 17 at National Camp, a thousand-acre camp site located in a 25,000-acre forest setting at the juncture of New Jersey, New York, and Pennsylvania. The camp director, Dr. L. B. Sharp, and his staff worked with the Special Committee on the program.

By a conservative estimate, these leaders represented 25,000 leaders of junior, junior high, and other camps, involving over 165,000 campers. They were fired with enthusiasm about the potential opportunities in real camping that have hardly been touched by the church. Before they left camp, they were busy with detailed plans for eleven follow-up regional Training Camps which will be held in various sections of the country in

Schedule for Area Training Camps

Next April and May eleven Training Camps will be held in various sections of the country, to train camp leaders in techniques learned at National Camp. The following listing refers to areas, since surrounding states will be included in each camp listed:

| | |
|-------------------------------|----------------|
| North Carolina | April 21-25 |
| Maryland and Delaware | April 28-May 3 |
| New England | May 5-9 |
| Pennsylvania | April 21-25 |
| Western Pennsylvania and Ohio | May 5-9 |
| Indiana | April 21-25 |
| Iowa | April 28-May 3 |
| Arkansas | May 5-9 |
| Texas | April 21-25 |
| California | April 28-May 3 |
| Oregon | May 5-9 |

Mr. Schlingman, Chairman of the Special Committee on Camps and Conference, is Director of Camps and Summer Schools for the Board of Christian Education, Evangelical and Reformed Church. Miss Jackson is Associate Director of Youth Work for the Presbyterian Church in the U. S.

April and May, 1952. These Camps will give other camp leaders first-hand experience so they, too, can interpret the possibilities of church camping to churches and families across the country.

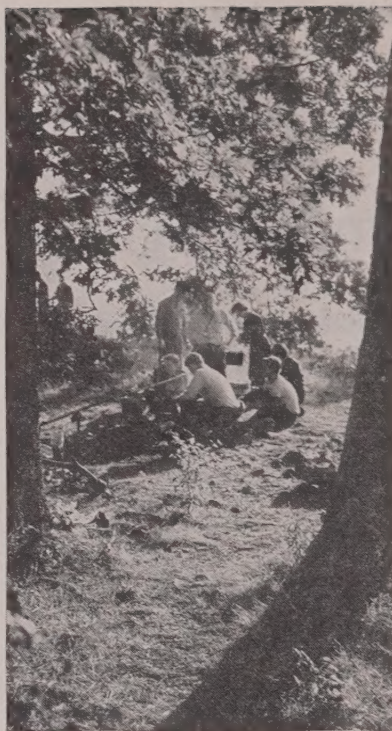
It is hoped that this sketchy story of the experience of the forty campers at National Camp will at least stir the imagination of its readers. Perhaps this description will help readers unacquainted with this new type church camp to see something of the kind of camping which its leaders hope will come into being in camps for children, youth, adults. If some of it sounds strange to those accustomed to the more formal conference, remember that even those returning to their churches and homes from the present day youth or adult conference have difficulty in interpreting it to those who have never had the experience.

They find new horizons in personal living

Today we are living in a "presurized" society. We rush from one meeting to another, from one activity only to be late at the next one. On the farm, in town, or in the city; we are caught into the whirlwind of rushing and excitement. Sometime, somewhere, Christians must learn to be quiet, and to become aware of God's presence in the world today. If they want to extend the Kingdom of God, they must learn what Jesus meant by abundant living; they must learn to be "at home" in the world God has created.

The church leaders at National Camp had a new experience of "at homeness" in God's world. They lived a relaxed life which was at the same time full of purposeful activity. They learned to be at home in their surroundings, to adapt and use material at hand, to explore the trail rather than hike along it with unseeing eyes. Rocks, trees, stumps, lake, woods and sky were rich resources in revealing attributes of God the Father and Creator.

They learned, too, to live with each other. Just as Jesus worked with a small handful of people, so did these National Campers live in small groups. In real camping there is the opportunity to make possible a Christian community where the commandments of God and the teachings



Relieve
Cookouts occupied a popular place in the camp program.

of Jesus can be lived twenty-four hours a day and not for an hour or two a week, as in many Christian education enterprises. Small group living allowed for maximum participation, built up a sense of security, and gave ample opportunity for evaluation of experiences. Each individual was made to feel important and necessary to the life of the group rather than being swallowed up in the mass. Through living with one another each learned to love the others, and began to realize what Jesus meant by saying that God is love.

They find that learning can be functional

Program grew out of the expressed interests of the group. Everything that happened was a learning experience. Skills were learned for a functional purpose and not as ends in themselves. The need for a Chipewa work table motivated investigation of kinds of saplings which could be cut without disfiguring the forest. (We often speak of stewardship in our churches, but do not practice it with the things around us.)

Skill in lashing was developed as the table was built. When the falling of a tree accidentally destroyed a shelter, every member in the group was personally concerned about finding proper materials to use in rebuilding and learning the different kinds of lashings needed in constructing shelters. Practice in using a compass was not important until campers realized that they would need to find their way to an overnight camp site by using map and compass.

There were no classes as such. There was no set time for learning axemanship, fire-building, etc., but as the need arose the experienced helped the inexperienced. Staff members depended on campers to help them and to help each other. There was a strong feeling of interdependence as everyone at camp worked together for the welfare of the group.

Isolated bits of information have no real contribution to make to living. Every effort was made to relate all learning experiences to each other and to former experiences. Weather is a case in point, since at camp it helps to determine program and thus becomes a matter of vital importance. Weather observations were reported so that every camper could have experience in reporting wet and dry temperatures, barometric pressure, precipitation, wind direction and velocity and cloud formations. Campers became more "weather-wise" than they had ever been and more aware of weather as a vital factor in life.

Food is one of the most important factors in camping. Cookouts occupied a popular place in the camp program. Each small working group did its own cookout planning and menu building. Meals that were well-balanced, attractive, and appetizing were the goal of the dietician.

Not only did cooking out provide motivation for learning necessary skills, but it built a strong spirit of fellowship within the group. People helped each other chop wood, build fires, prepare food, clean up and wash dishes. As these tasks were being completed, there was an exchange of ideas, concerns, experiences, beliefs—an interchange of personalities. Thus developed a sense of interdependence, which made every person feel that a group is more than just some individuals put together for convenience.

They worship and learn in natural surroundings

Worship took on new meaning at camp as deeper spiritual aspects revealed themselves in relationship to self, to the world around, to other people and to God. Worship grew out of experiences. Some worship was planned, but many times it was spontaneous. Campers worshipped in boats on the lake, under the stars on a hillside, in the vesper glen, at powwows around the camp fire, along the trail, in the woods—worship is not geographically bound. Christian unity became a reality as people from ten denominations joined together in a communion service.

Camping became outdoor education in the true sense of the term. Eyes and ears were opened to simple things which had been undiscovered secrets to many there: the history of the glacial age as told by lake and boulders; the story of pioneer life as evidenced by an old turnpike and old

cellars; the wonder of a perfect miniature leaf sheathed in its protective bud which will not open for months.

There were no lessons on conservation as such, but the camp itself was a demonstration of conservation at its best. Practices of selecting firewood and building materials, of using native materials, of location of shelters, of planning and using food, of making paths and of using all the resources of camp spoke almost audibly of conservation and Christian stewardship of God's wondrous gifts.

There was always the thrill of the unknown and a high sense of adventure. Exploration of the bog, the visit to the beaver dam, cross country trips by compass, sleeping on the ground along the Appalachian Trail, firing the kiln to bake native clay work, tracing the history of the ages in trees and rocks—all these were a part of camping.

Each exploration contributed to their growth in appreciation of the

world of nature and the moving hand of God in all their ventures.

Other camps can be like this one

Every camp can make better use of its resources, both physical and human, and do a better job of Christian education than it is now doing. It will require leaders with vision and a willingness to seek new trails, learn new skills. It will require an understanding by church leaders and families that real camping is not "play," but actually living the Kingdom of God. Techniques learned at National Camp can be used in any camp.

Leaders at National Camp were flexible enough to accept new ideas and experiment with them. Some interesting results came from that willingness to try new things. As the director said, "Things have happened this month that never happened here before." Perhaps that same statement can be made about many camps in our churches next year.

YOURS FOR THE ASKING

WHAT QUESTION is bothering you, as you try to make your Christian education work more effective? Send it in to this page, and perhaps someone can answer it. Have you an answer to any of the questions raised here? If so, let us know about it. Perhaps you have a "success story" to tell of something which has worked well. It may be chosen as the "Idea of the Month." If used this way, the contributor's subscription to the JOURNAL will be extended for one year or a gift subscription sent to a person of his choice.

The Editors

Question

"What can be done in the junior high program in the church which will hold the interest of the young people as Scouting does during the week?"

—A question frequently asked of the Youth Department

One Answer

The adult leader needs to recognize that junior high boys and girls are developing so rapidly physically, mentally, socially, and spiritually that they need a program in the church which will provide a wide variety of activities. Making plans for their own activities is very important to this age group, and, when done under the guidance of an understanding adult, can be an educational process in itself.

The best atmosphere for Christian growth is to be found in the fellowship of an active group. Members of a junior high group need to study, work, worship, play, sing, and carry out other activities together which will give them a sense of satisfaction and achievement.

The program of the church, if it is to hold the interest of young people, must be vital and purposeful, and give them help in the problems and rela-

tionships of everyday living. Opportunities should be provided for Bible study, frequent informal periods of worship, parties and outings, recreational singing and singing of the great hymns of our Christian faith, corporate worship with the entire church fellowship, dramatics, activities of self expression, and projects of service to others in church, community and world. Such a program will appeal to the many-sided interests of junior highs.

—Gladys Jackson

Richmond, Virginia

(Because of the wide interest in the question the editors have asked Miss Jackson to write a full article on this subject, which will appear soon.)

Question

"In planning for a new church school building, how can a church know how large a building it will need? Does a large present enroll-

ment in the lower grades predict a large future enrollment? What are the national high school population predictions which would help us?"

—Edmund R. Strait,
Westport, Connecticut

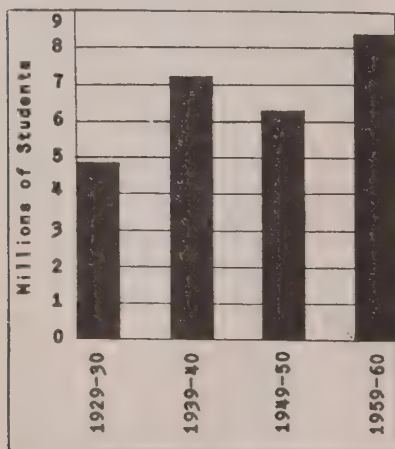
One Answer

National population figures always should be checked against a study of the prospects of any given community. Individual church probabilities vary widely from the average and are affected by many local factors.

According to figures released at the White House Conference on Children in a Democracy, there are now between twenty and twenty-one million children in the elementary grades of the public schools. By 1960 this number will have increased to nearly thirty million. It is expected that the birth rate will soon begin to decline, but this decline will not be noticed in the schools until 1960, and so far the decline has been less than anticipated. The increasingly low mortality rate for children also keeps the figure high.

Science Research Associates, 57-W. Grand Avenue, Chicago 10, Illinois, give the graph below showing the boom facing our high schools, as the large enrollment in the lower grades moves upward. The *Guidance Newsletter* of Science Research Associates comments:

"Planned expansion will be essential in high schools for the next ten to fifteen years. Enrollments, which have been at an ebb for the past three years, will begin to pick up this fall. By 1965, about 11,000,000 students will fill the secondary grades, the U. S. Office of Education estimates."



The Idea of the Month

WE ARE CONVINCED that the best teaching in the church school is done by parents teaching together as couples.

Last year we experimented in one department with three couples, all of whom had children in the church school. It proved most interesting. The couples worked together on the program, each person contributing his special talents to make every lesson effective. Also couples could take a Sunday off occasionally while the other two carried out the program all six people had planned.

We found the pupils more responsive and happier than before. They were being given more personal attention and guidance in class and interest groups. They were thrilled that fathers as well as mothers were interested in them. Discipline problems practically disappeared, for the children were too busy and interested to get into mischief. There was good response on the part of parents when approached by the parent teachers. They saw the logic of the appeal for their cooperation and were willing to be room parents, to visit regularly when invited (one couple each Sunday), and to assist in special projects. All this resulted in more regular attendance.

This year, upon authorization of our Board of Christian Education and after carefully planned parents' meetings and announcements, we adopted the plan of having parents teach in five departments, four couples in each group. The plan makes it easier to get teachers. Our appeal is to all parents to take their turn, knowing that if each couple serves two years for each child they have in the church school, we would always have plenty of leaders and a strong church school. Under this plan we find our teachers making better preparation, both as they meet as department couples once a month for general planning, and as each couple at home works out specific assignments. Also they find added enjoyment in the fact that as couples they have many common problems and interests at home as well as at church.

Some couples were not ready to commit themselves this year but we have little doubt about what will happen later. The couples now teach-

ing will convince the others by their example and by their reports of how interesting and worthwhile it is.

Best of all, think of twenty homes where families are under the discipline of Christian study, discussion and sharing.

—Rev. James C. Mead,
First Congregational Church,
Jackson, Michigan.

Yours to Answer

Mr. Ralph N. McEntire of Topeka, Kansas, asks if any church school or sizable class has solved the problem of securing a percentage of attendance large enough to make possible a truly "educational process." For example, has any group or school achieved an attendance comparable to that of the public school?

This is a good question. We would like your answers to it. Especially valuable will be reports of good attendance percentages which have been achieved by quality work, careful cultivation of parent cooperation and appeal to valid motives rather than through giving of prizes or by dropping absentees without a thorough attempt to win them back into active membership.

—The Editors

A Sunday School Teacher's Prayer

Dear Jesus, who in Galilee
Called little children unto thee,
I ask thy help that I may find
The way to reach each little mind.
Give me the knowledge to impart
The love of thee to each young heart
So that the words they hear today
May serve as signposts on life's way.
Help me that I may make them see
The way of Life is still through thee;
And let my words some meaning give
To ways in which they think and live.
Teach them the truth, and make them strong
To choose the right and hate the wrong;
Let them remember through the years
That thou canst cast out doubts and fears.
And this will be my rich reward:
To guide them to thy truths, O Lord.

MARIE C. LAFRENZ



Jerome Drown

Adults can learn, and they can also learn to teach.

The Mount Vernon Plan

An adult men's class in which
nearly everyone teaches

by L. A. Dearinger

HOW to make the adult class more vital is a problem facing adult leaders everywhere. One answer to this problem may be found in the Mount Vernon Plan for developing Christian leadership.

Six years ago the Men's Class of our church had an average attendance of fifteen, with one teacher. Today it has an average attendance of thirty-five, with twenty first-line teachers. Some of the members have been drafted to teach and to organize other classes.

The basic feature of the Plan is the enlistment of class members to serve as teachers of the class. The weekly sessions are under the supervision of

a teaching staff, which is headed by a chairman. This staff decides upon the curriculum and assigns the lessons to different members. Such matters are handled at teachers' meetings which are held quarterly, or more often if necessary. At these meetings the staff also evaluates its own work, takes steps to correct weaknesses in teaching, plans for the study needs of the class, and discusses the problems of the church, especially as these are related to the class.

Few of the members have had any previous teaching experience, but building up the teaching staff has been no problem. Likely prospects are invited to "take a lesson." Sometimes a member suggests a suitable topic, and is asked to develop the idea into a lesson. Raw recruits serve with an experienced teacher in a symposium. It is not necessary to high-pressure anyone into teaching. Even when starting with a small staff, it soon becomes a problem to use all the teaching talent. The more experienced teachers can easily be per-

suaded to fill teaching vacancies in other classes.

New teachers naturally find that they invariably get much more out of preparing their lessons than they get as part of an audience. They spend hours preparing lessons, doing research, and consulting with their pastor. Each one injects his own viewpoint into the lesson, and with so many points of view a lively discussion period ensues.

As the staff grew in experience it became apparent that our particular class needed a better foundation in religion, and a series of lessons was prepared to meet this need. The studies dealt with church history, with philosophy, psychology, sociology, and other factors which have influenced the formation of various religious groups. The class discussed our own denomination, how it is organized, how it works, and its outreach. We called in our pastor and the officers of our church and church school, who discussed their work and their problems.

Mr. Dearinger, a business man, is the leader of the men's class described in this article. He has offered to send an outline describing the Mount Vernon Plan in detail to anyone writing him at 1815 Isabella Ave., Mt. Vernon, Illinois and mentioning this magazine. The class is in the First Presbyterian Church of Mt. Vernon.

The next step was a study of evangelism. Why do we want others to accept our Christian beliefs? Why is there an institutional church? Why do men avoid church? Why should anyone join our particular church? As a result of this study, the class began to look upon Christianity as functional. The teachers began to say: "Christianity is a way to eat, break-fast, meet our friends, conduct business, enjoy recreation . . ." and "We get out of our religion in proportion to what we put into it." One of the teachers presented a lesson on, "There is no substitute for the church."

There has developed an integrated program of work and study linking the Men's Class and the Men's Club of the church. The class was made the study-laboratory, and the Club the proving-field. The ideas developed in class are turned into projects by the Club. These projects may be related solely to our church, or they may be related to service in the community.

One project, our Macedonian Messengers, serves our denomination over a wide area. These Macedonian Messengers respond to calls from other churches. They fill pulpits, help with men's work or with classes, and otherwise serve where help is needed. These visits give our men a better working knowledge of the nature and work of the church. By observation and comparison the men are better able to recognize weaknesses and needs in our own church. We are now planning to send out our own Macedonian calls, inviting others to share their ideas and experiences with us. The Messengers also work with other denominations, striving for cooperation and better relationships between adult groups.

In evaluating our experience with the Mt. Vernon Plan, it should be borne in mind that any curriculum can be used, and that it can be used by all adults and by older young people. One young married couples' class which adopted the Plan raised its attendance from twelve to thirty in a period of eight months and has more teachers than it can use in any one quarter. The Plan is not perfect; it has its own problems, to be sure. But we find that the classes using it have more vitality than before and a better spirit with which to meet these problems.

A Dramatics Department in the Church School

by Lyla E. McCormick

HOW CAN a church school integrate into its ongoing courses in religious education the dramatic method of teaching and the presentation of special plays? Christ Church Cranbrook, in Michigan, has one solution of this difficult problem, as described by its director of dramatics. While admittedly Cranbrook is a special situation, its successful experience will suggest adaptations that may be used elsewhere. The JOURNAL will welcome other accounts of ways in which church schools have integrated their dramatic and their religious education programs.

THE ANNUAL CHURCH HOLIDAYS find the average church school confused and hurried in a frantic effort to do something "a little extra" to impress the Holy Day on the minds of the students.

Thoughts nearly always focus on some form of dramatic expression. However, obstacles immediately begin to discourage the novice in this kind of work. There are few, if any, commercial scripts available which exactly meet the need.¹ There must be a time and place for rehearsal. Costumes must be made. The finished product must, of necessity, be at least acceptable, and this takes a great deal of time and work. Most church school teachers have little knowledge of and less experience in the work of dramatics. Consequently after one attempt they resolve, "Never again!" as they do not feel that results or the

values derived were proportionate with the expenditure of effort and time on the dramatization.

The leaders in Christ Church Cranbrook believed in drama as a very fine and stimulating method of instruction, but recognized the obstacles in having it carried on by untrained workers. They therefore asked me, as a professional teacher of drama, to organize and direct a dramatics department in the church school. The purpose of this department is to make more meaningful the class instruction and more impressive the "holy" days of the church.

The dramatics department is correlated with the rest of the educational program through administrative and group planning. Each term's work is planned by the Director of Religious Education and the clergyman responsible for the church school. It is then presented to and discussed with the faculty of the church school at their group meetings. Our dramatics department, with the approval and help of the Director of Religious Education, plans supplementary dramatic material to be correlated directly with the outlined course.

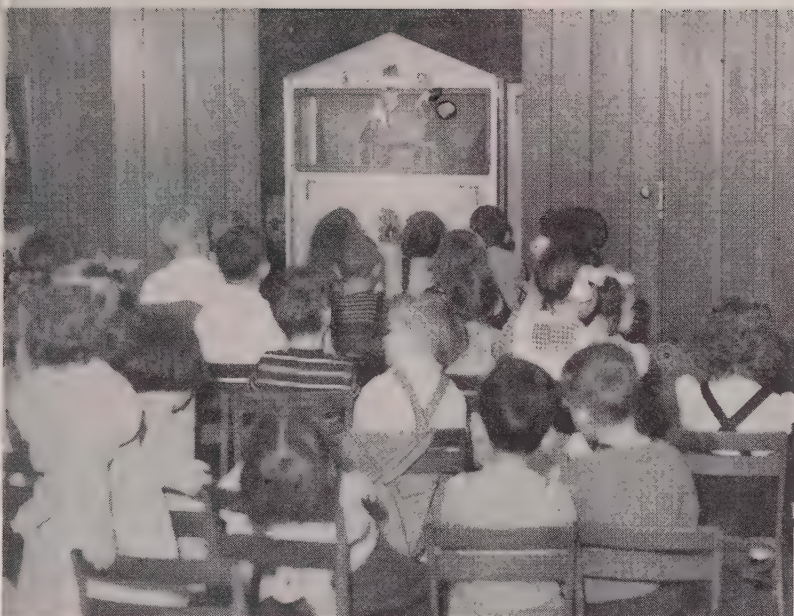
The classes in the church school range from three-year-olds through the eighth grade. Some of the young people, after leaving the eighth grade, stay on as assistants in the dramatics department. Some of the present assistants, who were in the fourth grade when the plan began, are now in the tenth grade and act as "junior directors" rather than as participants in the actual dramatizations.

Students are, at enrollment, asked to sign interest questionnaires. Those with interest in drama are assigned for seasonal work to the dramatics group. If they are not covering closely enough here the class work for their grade, the classroom teacher makes home assignments. At the end of each unit they return to their classes and others are assigned.

There are also "all class" drama-

¹Miss McCormick, a teacher of drama, is Dramatics Director at the Church School of Christ Church Cranbrook, in Bloomfield Hills, Michigan. She taught a course in Creative Dramatics for Children at the Workshop on Religious Drama held at Green Lake, Wisconsin in the summer of 1951.

²The JOURNAL carries plays and dramatic worship services for special occasions. See the September, October, and November issues, for example. These, however, are intended for production largely by young people and adults. Miss McCormick is referring here to dramatizations suitable for production by children.



Christ Church, Cranbrook

The younger children enjoy the puppet plays and learning how the puppets are operated

tic projects. That is, if the entire class wishes to develop a certain phase of the work through dramatization, they are either sent as a class to the dramatics department or a member of the dramatics staff works with the regular teacher in the classroom.

A special room, with a piano, has been set aside for the dramatics department. The puppet stage and the puppets, which have been made through the cooperation of adult groups, are assembled there. There are also racks for costumes for "live" actors. These costumes are gathered from every available source. There is a file for scripts. A few have been purchased from commercial houses, but since there are so few purchasable plays suitable for children, most of the scripts had to be written especially to fit the current need of a group and to correlate properly with the regular class instruction. Some of these were written by the director, some by parents who have had experience in some phase of amateur or professional theatre, and some by assistants on the staff.

Three times during the year we present rather finished productions: at Christmas, Easter and Whitsunday. The students on these occasions have lines to learn, costumes to plan, and

a few rather definite stage techniques to execute.

The remainder of the time is spent with short, informal self-expression dramatizations by younger students. Here the children who are able to read lines prepare simple story dramatizations with the help of their teachers. The "junior directors" review the stories and help the children rehearse them briefly. They are then presented to individual classes

either in the classrooms or in the drama workshop.

Puppet plays are used to bring to life the Old Testament. Again the classroom technique is used in planning the story and dramatizing it. The older students help the younger. After the puppet performance the children visit the puppets back stage and try to operate them; thus they begin to be interested in sharing in this experience.

Student participation is voluntary and the time is definitely planned so that they do not miss their worship service nor lose the continuity of their class progress.

The values are rather obvious. The plan removes from the classroom teacher the necessity of this extra duty. It serves the teachers as resource for stimulation and enrichment in any given unit. It centralizes materials which might otherwise be misplaced, discarded, or lost. It provides an opportunity for self-expression for children of all ages. It attracts to the church school students who are not interested in the regular educational procedures. We have found, too, that many parents are aroused to church interest by their children's enthusiastic participation in religious drama. The program trains young people to assume leadership in the church school. And finally it helps all the children grow in appreciation of the church as they interpret to others the meaning of important days in the church year.

How to Use This Issue of the Journal

The Church School Superintendent will find a plan worth trying described in "The Idea of the Month" (page 9), an unusual leadership idea in "The Mt. Vernon Plan" (page 11), and food for his own thinking in "When Sunday Schools are Criticized" (page 5).

The Teachers' Meeting can be greatly enriched by a review and discussion of such articles as "Using Records with Young Children" (page 14), "Teaching Apprentices" (page 19), and "The Wire Recorder in the Week-day School" (page 18).

Ministers will find this issue full of ideas worth discussing with their leaders. For their own thinking we call special attention to "New Adventures in Church Camping" (page 7), "Yours for the Asking" (page 9), "When Sunday Schools Are Criticized" (page 5), and "Grounds for Marriage" (page 16).

Denominational and Interdenominational Executives will want to read and call attention of all their camp and conference leaders to the article on camping (page 7). Two more articles on this subject will appear in the February issue.

When writing our advertisers, mention the JOURNAL.

Using Records with Young Children

By Rosemary K. Roorbach

LET'S PLAY IT AGAIN, please play it again," Sally looked up appealingly into Miss Clara's face. A group of kindergarten children were gathered together near a new record player and had just finished listening to a record of children's songs from the album, *In Joyous Song*.¹

Old songs and new

Miss Clara smiled as she said, "Those are happy songs and we know some of them. I would like to hear them again, too."

"Let me turn it on this time," asked Bob. "I know how to do it."

"I can put the needle on the little track," exclaimed Jack. "I have a player just like this at home."

Miss Clara smiled again. She knew that the children were going to enjoy the new record player for already they were accepting it as part of their equipment to use. She realized, too, that the player could have an important part in singing good music to children, and listening to records would encourage music appreciation. She felt that the entire kindergarten program would be enriched by this new piece of equipment. How glad she was that the first record of songs was received so well!

And now Bob's voice was speaking: "The record is turning, Miss Clara." Jack put the needle on the little track and many eager eyes centered on the whirling disc. Soon the songs were heard again and the children began to sing spontaneously, "I Love Little Pussy," as the record played. They listened to the next song which was not familiar, but they began singing again when "Twinkle, Twinkle Little Star," was played.

Then she turned the record over. "There is a new song on this side that we could learn to sing. I'll show Jack just where to put the needle and then we'll listen to the song story and see if we can tell what it is about."

Miss Roorbach is Assistant Editor of Children's Publications in the Editorial Division, Board of Education, of The Methodist Church.

¹See description of album at close of article.

As soon as the record was finished the children responded eagerly.

"That's about a bird and a flower," exclaimed Patty.

"I heard rain and wind," said David.

"And moon and stars," chimed in Ruth.

Miss Clara showed pictures of these things to the children and said, "Birds and flowers and bees; the wind and the rain; the moon and the stars all tell me that God loves me."

"I heard that in the song story," exclaimed Betty.

"Yes," said Miss Clara. "It was repeated over and over. Let us listen to the song story again and then we will all sing it with light and happy voices."

The children sang it almost perfectly, but Miss Clara was not surprised for the song story was simple, repetitious, and easy to learn with its minor melody.

"It's fun to learn a song with a record," she said and was well repaid when Sally again responded, "Let's play it again. Please play it again."

Activity to music

The use Miss Clara made of the record player as a means of helping children enjoy familiar songs and learn new ones is one way to enrich the musical experiences of four- and five-year-old children. But there are other ways, too. Records are excellent for rhythm time. When a well-accented march is played, away the children stamp around the room. Children of kindergarten age like to match action to sound and create various rhythmical movements to four-five; six-eight; three-four; and eight-eight time. A recording of such music is done so much more perfectly than the usual piano music that it is easier for the children to give ex-

NOTE: At the request of the Committee on Children's Work, reprints are being made of this unusual article. They will be six-page illustrated leaflets, selling for 5c each; \$2.75 per 100. Order from the National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

pression to their exuberance.

And then again the singing game records, such as "Farmer in the Dell," calls for activity while the children listen. Often a new interest is created in this type of activity when a record is used to accompany the game. Even children who do not sing easily seem to loose themselves in the game and sing.

Music for listening and atmosphere

Records for listening stir the child's imagination and help him to be saturated with good music. How long a child will listen depends upon the child. Some are interested to play records over and over, such as Brahms' *Lullaby* or Rubinstein's *Melody in F*, as they sit enchanted before the player. Other children have fleeting interests. They listen a moment and then are off to another activity.

Perhaps one of the best times to play listening music for the entire group is during a quiet period when the children are stretched out on their resting mats. At such a time a suitable record, such as *Traumerei* by Schuman soothes and relaxes the group. Another use being made of records today is to provide suitable background undertone as children arrive and find interesting things to do. For this purpose there are several appropriate records, especially for the various seasons, such as *Silent Night* for Christmas; *The Snow is Dancing* from *The Children's Corner* by Debussy for winter; and *Spring Song* or *Waltz of the Flowers* for spring.

And then again a record may serve as a fitting climax to some particular story. *The Little Shepherd*, also from *The Children's Corner* by Debussy may be used in connection with the story of David on the hillside playing for the sheep. Or, *Spring Song* or *Waltz of the Flowers* may be played after a walk outdoors to discover signs of spring. Or, *Evening Star* from Tannhauser is lovely after talking about the wonders of night.

Standards for selecting records and record players

Educators tell us that the "record age" is between four and six. Because

the interest is so high at this age it is of vital importance that a wise selection of records be made. Out of the hundreds of records on the market a comparatively few pass the rigid standards we hold up for young children.

Many stories and songs are spoiled for children because the children are not mentally or emotionally ready for them and we regret to say that many records are objectionable, mediocre, and of very poor quality. Records for this age should be pretty perfect because the children listen to them over and over. The following criteria might be used to guide us in our selection:²

1. Choose only those records that are within the needs, interests, and understanding of young children.
2. Choose only those records that have a simple, melodic line and musical arrangement.
3. Choose only those song records that tell about familiar objects and experiences. (Each side of record should be limited to a few songs.)
4. Choose only those records that have short songs with repetitive words and music, and with tempo slow enough for children to follow the sense of the lyrics.
5. Choose only those rhythm records that have a strong rhythm and slow tempo for children to participate with ease.
6. Choose only the best record player, preferably an electric table model that gives an adequate reproduction of tone. It is important that the pick-up arm be light for easy manipulation. If a permanent steel needle is used it is good for a thousand records.
7. Choose unbreakable records as they are best and easier for the child to learn how to use.

Children's use of record player

The record player should be in a suitable place and easily accessible for individual or group use. Probably near the music or conversational center is a good place. Some teachers prefer to use low shelves in a step-wise fashion with the upper shelf for

²A subcommittee of the Committee on Children's Work of the Division of Christian Education, National Council of Churches, is at work on a listing of recommended records for children. Records will be evaluated by selected groups of leaders. It is expected that a suggested list will be ready for publication later in the year.



Fujihira, from Monkmeier

Educators tell us that interest in records is highest between the ages of four and six.

the player and the lower shelf for the records. Hard covered albums into which discs may be placed are practical and easy for the child to handle.

The important thing to remember is to set the player low enough for a child to reach and operate comfortably whenever he wishes. It should be placed where he can listen undisturbed. Some children will want to listen far more often than others and they should have this opportunity as long as what they do does not interfere with what the other children are doing. It should be remembered, too, that the listeners should not be interfered with by those not interested. There should never be any compulsion about listening. Perhaps a few rules or "social courtesies" may be followed:

1. Children may use record player any time they wish during activity period.
2. Children using record player should stay close to it.
3. Music should be kept low enough so as not to interfere with other activities in the room.
4. Children not interested should respect the group who wish to listen by playing far enough away so as not to disturb.

Bibliography

Living in the Kindergarten by Wills and Stegeman, Follett Publishing Company. (Chapter II, "Let There be Music.")

Education in the Kindergarten (Second Edition) by Foster and Headley, American Book Company (Chapter XIV, "Rhythm and Music Appreciation")

Religion in the Kindergarten by Rosemary K. Roorbach, Harper and Brothers, ("Listening," page 34.)

There's Music in Children by Emma Dickson Sheehy, Henry Holt, (Chapter 7, "Radio and Phonograph")

A Guide to Children's Records by Philip Eisenberg and Hecky Krasno, Crown Publishers.

Children's Record Book by Barbour and Freeman, Oliver Durrell.

Portfolio on Audio-Visual Materials, Association for Childhood Education International, 1200-15th St., N. W., Washington 5, D. C.

In Joyous Song

"In Joyous Song" is an album of music records produced in consultation with the Departments of Children's Work and the Audio-Visual and Radio Education of the Division of Education, National Council of Churches. It is produced by the Follett Publishing Company, 1257 S. Wabash Ave., Chicago 5, Illinois, and is available through denominational book stores for \$5.00 plus tax. The records may not be bought separately. This is the first of a series of music albums to be recorded for children.

(Continued on page 44)

by James R. Hine

Picture by Bob Alexander



will be used and sold, arranging for the showing of the motion pictures, assembling copies of the Marriage Manual (a study and work book prepared for marriage counselling in McKinley Foundation) if more are needed, setting up the rooms for the various sessions (and also cleaning up and putting back afterwards.) An attempt is made to register all the students who participate in the course and to keep a record of their attendance from week to week. This is part of the committee's work also.

This year "Grounds for Marriage" drew 300 students. Local and campus publications gave large amounts of space to the course and to each evening's meeting; pamphlets and posters were distributed among the organized houses. The best advertising, however, was probably done by the students themselves, whose enthusiasm from first to last was whole-hearted and sincere. Beginning the first Tuesday night in April, the series continued each Tuesday evening through May 8. The discussions, which started at 7 p. m. and ended about 8:30, were organized around six special topics. And on four of the evenings special motion pictures were shown following the discussion.

The theme for the first night was "What Is This Thing Called Love?" Can love be defined? Is there only one person for me? How do I know I have made a good choice? were some of the questions asked. The movie, "Are You Ready for Marriage?" was shown at the conclusion of the discussion. College students are sincere in their search for a marriage relationship that will be enduring. They see the mistakes of the generation before them where marriage relationships in almost thirty percent of the cases were based on flimsy foundations. The church's opportunity is to point out that married life is a spiritual adventure and that true love springs from the deep sources of the

Dr. Hine is Minister of McKinley Memorial Presbyterian Church and Director of McKinley Foundation, Champaign, Illinois.

HOW DO I KNOW I am in love? What are the important things I ought to consider if I decide to marry? Under what conditions should I wait for marriage until after the war? What psychological changes are apt to take place in a husband while on active duty? Can I be married and still go to school? Will an inter-faith marriage work? What is the importance of religion to marriage? These are the questions college students are asking today about marriage. These, and many more. Pastors, counsellors, teachers—anyone intimately connected with students—are hearing these questions day in and day out, and are concerned in helping the students find the answers.

At the University of Illinois, with its 15,000 students on its Urbana campus, there are University and Foundation courses in marriage and the family, occasional seminars and discussion groups sponsored by the

Foundations, the YMCA, the YWCA, and the organized independent housing units. Many students, nevertheless, have felt a distinct need for something more than is being offered. After dinner talks by ministers or counsellors, given once or twice during the school year are valuable but hardly sufficient.

For that reason McKinley Foundation each spring holds a marriage workshop continuing for five or six weeks. Student committees, selected from a cross-section of campus life, begin work early in the second semester, planning and making arrangements. They study the reports and recommendations of the committee in charge of the previous workshop, consider the topics in which other students will be most likely interested, and in general, outline the complete series. Most of the details of the workshop are taken care of by the committee: the ordering of the books which

love of God which is the source of all lasting love.

A list of six possible discussion topics was given to each student at the first meeting, and he was asked to indicate which was of greatest personal concern: inter-faith marriages; problems with parents; the effect of background differences; how to recognize mature love; emotional immaturity and its effect upon marriage; and any other problem he might indicate. As a result of the survey four seminars were arranged for the second session on "Up Against a Problem—Now What?" After a short opening review of the kinds of problems which might arise, the group divided for discussions led by counselors particularly competent in these fields.

The seminar on inter-faith marriages was of special interest. College students, along with other people, are still harboring the illusion that religious differences can be worked out rather easily after the couple is once married. Quite frequently a couple, one a Protestant and the other a Roman Catholic, will go merrily along with plans for marriage, never bothering to investigate the matter until but a few months remain between them and the marriage date. But when once the problem is faced, the couple finds it is far more serious than they had supposed. In our experience in marriage counseling over the past ten years on this campus, the inter-faith problem has arisen more than any other. There is one noticeable change taking place, however. The Protestant has more conviction about his own faith and is more reluctant to sign the papers which the Roman Catholic Church asks him to sign. "What can we do to avoid this problem?" students are asking. The answer is obvious: the Protestant should stop dating the Roman Catholic before either becomes involved. This must be in the early dating stage. This may seem a stern answer to a difficult question, but in most cases it appears to be the best one at the present time.

"Stumbling Blocks or Stepping Stones"—problems of finance, personality, mutuality, and sex were considered on the third evening. Differing opinions about whether or not a wife should work, on the amount of insurance the husband ought to carry, about the causes for marital instabil-

ity, about the function of sex before and after marriage were thoroughly aired. There seemed to be a fear in the minds of some of the young people about the problems of marriage. Many seemed to identify problems with trouble, misunderstanding, and a falling apart. Here is a splendid opportunity to point out that the mature Christian person considers a problem to be a part of the spiritual adventure which is marriage. When two people approach it frankly, honestly and in the spirit of understanding, and with the desire to find what is best for both, problems enrich a marriage. It was pointed out that true happiness comes not from avoiding that which is distasteful or difficult, but facing it realistically, positively and in a Christ-like spirit. After this discussion the entire group viewed the movie, "This Charming Couple."

At the fourth session, entitled "Here Comes the Bride," there was a demonstration and explanation of the wedding ceremony and an exhibit arranged to help couples plan beautiful and inexpensive weddings for themselves. Here was an excellent opportunity to explain what a wedding ceremony is. To many people this part in the process of getting married is simply an incident. It ought to be a tremendous religious experience. The church should remind people that there is a very real danger in the secularization of the wedding. Some couples never hear the ceremony read before they actually appear before the minister on the day of the wedding. We have printed the marriage ceremony that is used at the McKinley Foundation and put it in the marriage manual. (Every couple being married there is asked to study it carefully and think about its meaning. The minister reads the ceremony to the couple in the privacy of his office and explains to them its deeper meaning.) During this fourth session the ceremony was read, and selected people participated in it for the benefit of the entire group. The importance of the selection of wedding music, a matter often overlooked, was carefully pointed out. A heated discussion followed the leader's suggestion that "Because," "I Love You Truly," "O Promise Me," and a number of other well-known wedding songs should be avoided and preference given to the superior and appropriate: "O Perfect Love" by Barn-

by, "O Love Divine" by Dykes, or "My Heart Ever Faithful" by Bach. This again is in keeping with the idea that the wedding is a religious service and should symbolize in the best possible way the true meaning of marriage.

The following week the group discussed "What's Right With Marriage?"—ways of achieving companionship; marriage and children; religion in the home; family ties that bind; the positive ways of preventing divorce. The movie was "Human Reproduction," an unusually effective presentation of an important subject.

Closed to all except those who were planning to be married in the next few months, the final session nevertheless drew 65 students for a consideration of the sexual side of marriage, an area about which, the committee felt, it was especially difficult to obtain the needed information. A mimeographed sheet of thirty-five questions distributed to the students made it easier for many to ask those which particularly bothered or concerned them. The setting for this whole discussion was made by picturing sex as a God-given function of the human race and where thought of as such, was wholesome, useful and enriching. It is our feeling that the church has avoided discussing this whole matter in the setting and context without which it can never be adequately understood. How desperately we need a Christian approach to the matter of sex.

Most of the evenings started with a half hour lecture which was followed by 45 minutes of group discussion. Students had a further opportunity for informal discussion and for conferences at the end of the evening. Staff members scheduled individual appointments in the weeks following.

An important part of the workshop was the book and pamphlet table. Among the best sellers were: *When You Marry* by Duvall and Hill; *Harmony in Marriage* by Wood; *Preparing for a Happy Marriage* (a study and work manual) by Hine; *Marriage for Moderns* by Bowman; *A Handbook for Husbands and Wives* by Arden; *Building Your Marriage* (Public Affairs Pamphlet No. 113) by Duvall. Helpful pamphlets were obtained from the National Council on Family Relations and the Joint Department of Family Life of the National Council of Churches.

The Wire Recorder in the Weekday Church School

by Ruth W. Willmott

In connection with an article on tape recording printed in the February 1951 Journal, the Editors asked for other experiences in the educational use of recording machines. One of the most interesting of the many replies that have come in is this one from a weekday director in Massachusetts.

A CLASS of twenty-two grade six boys and girls were memorizing Psalm 121. Through pictures, "new word" lists, anecdotes and discussion they had been helped to understand the psalmist's ideas. Now they had reached the point where half the class could repeat the psalm with a fair degree of confidence, while slow memorizers still stumbled over the first verses. Then a wire recorder was brought to class.

For memory work

Eager and curious, the children gathered around the teacher's table to discover how it worked. Then they began to prepare for making a recording of the psalm. They repeated it with the teacher. All went smoothly. When they tried it without their teacher, however, they floundered at several points in spite of key words on the blackboard. "Take a minute for studying the verses where you are uncertain," she suggested.

Then began what proved to be a period of stiff study and drill. "Don't you think you are ready now to put it on the wire?" the teacher asked now and then, secretly delighted at the repetition which would help the slow memorizers. "No, we don't say it well enough yet," they insisted.

A tense stillness pervaded the room when finally the switch was turned

on and they knew their voices would be picked up by the microphone. The usual thing happened. In their anxiety to do well, they faltered, so that when the record was played back, they wanted more practice. Eventually they were satisfied with the recording that they made. By this time the slowest of the memorizers had the psalm well in hand, while those who memorized with ease had it indelibly impressed on their minds. For a half hour and more they had drilled, and they had enjoyed the experience.

The wire recorder has proved invaluable in surmounting that critical period when slow memorizers are ready to give up and quick memorizers get impatient. Sometimes a psalm or passage is divided, with verses spoken by boys, girls, solo and unison voice. If time permits, children like to make individual recordings. Often the recording of one group is taken to another class which is working on the same passage and boys and girls compare their work with the work of others. Each time of recording and listening deepens the impression on the mind. The wire recorder has been our best discovery for clinching memory work.

For learning music

When it neared the time for a worship service in a rural weekday church school class, it was discovered that the pupils, living on scattered farms with little or no church and church school background, did not know the hymns. However, in another town the boys and girls belonged to a fine junior choir. Under the direction of their leader, they made recordings of the hymns to be used in the worship service and sent them to the rural school. The following week, after listening, humming and then singing with the recording in the preparation for worship period, the rural children, led by the choir, sang the hymns with confidence and enjoyment.

For special benevolence projects

The weekday church school classes of our area were engaged in a project of sacrificial giving for Bibles to meet the needs of Germany and Japan. They decided that the Christmas worship service should include the dedication of their gifts. Representing the grade eight class in which the Bible project originated, Charles prepared a speech of dedication, Merrill wrote a prayer and Diana wrote a poem, which they recorded on the wire recorder. The teachers made neither suggestion nor criticism, for the three listened to their own voices, saw where improvement was needed, and tried again until they knew that they had done their best. Children in two other communities recorded Christmas carols. A hundred miles away the secretary of the Bible Society recorded a speech of acceptance and appreciation of the pupils' gifts which he mailed, and it was spliced into the service. This service of dedication was sent from one school to another and gave to children of a dozen towns a sense of unity and togetherness such as they had not felt before. It paved the way for further cooperative program building.

For presenting original stories and dramatizations

A grade eight class, after studying about Jesus' temptations and discussing them, wrote case studies of temptations common to junior highs today. These became the basis of a story which they recorded during a class period. First, three pupils recorded the account of Jesus' temptations as a dramatic reading. Then a good reader became narrator and others of the class spoke for characters in their own story of meeting temptations. This recording proved useful later for other classes studying the same lessons.

Weekday church school teachers welcome opportunities to meet with pupils outside of the classroom. A group of boys met for several weeks after school to write an original story for a recording. Since it was a football story which would require sound effects, Saturday afternoon college games were recorded to provide a background of band music and cheering crowds. When their efforts proved successful enough to be shared with other groups, they felt

Mrs. Willmott is Director of Weekday Church Schools in the Pioneer Valley Section of Massachusetts. Her home is in Northampton Massachusetts.

a great sense of achievement.

At various times other junior highs have volunteered to make recordings of dramatizations and one committee recorded "Interviews with Followers of Jesus" which had wide use. Such activities create a pleasant fellowship and develop a fine spirit of teamwork in the participating group. Sometimes they open the way for home contacts, as when one boy said after listening to the recording he and

his friends had made, "I want my mother to hear this."

For recording interviews and talks

Sometimes a resource leader is needed on a particular subject and a busy professional man cannot be asked to speak to several classes in person. He will, however, be glad to give authoritative information by means of the wire recorder. When a committee can meet with him and ask previously planned questions, the

recorded interview holds even greater value. Now we find that busy ministers, missionaries and men and women in all lines of work can help to direct the thinking of our boys and girls.

In such ways as these, the wire recorder has become a useful tool in weekday church school teaching, both in the classroom and in giving occasion for after-school activities and fellowship.

Teaching Apprentices

An effective method of training teachers for the church school

by Margaret M. Morton

RELIGIOUS EDUCATORS now and then look for inspiration to the day school. Perhaps from this source came the idea of training church school teachers by the apprentice method. That method is now accepted as sound by some of our best known leaders, who have proved that it can be adapted, on a less professional basis, to the church school.

Let us look first at the apprentice scheme as put into practice in the Shady Hill School in Cambridge, Massachusetts where, I believe, the method originated. This is a private, experimental, coeducational school of 350 boys and girls from four to fourteen. Each year it sends out between fifteen and twenty young men and women well qualified to teach, after one year of practical and theoretical training. For the most part they are in their early twenties, usually with four years of college training.

These apprentices spend their mornings in the classroom, each under the careful supervision of an experienced teacher. Their afternoons are spent in seminars and special training groups, or in visits to other schools, guidance centers, etc. Evenings are spent in stiff study assignments, writing papers and attendance

at parents' meetings.

Classroom time at first is spent chiefly in observing the teacher and her group and making careful notes. As the apprentice comes to know the group and find her place in it, the teacher begins to use her. In a large class of children, the apprentice begins to work with special individuals and then with small groups. By the end of the semester, (always in this one grade) the apprentice is expected to have carried through units of work and to have taught the entire class under the observation of the teacher. She has also, more likely than not, been used as a substitute.

At the end of the semester the apprentice is placed in another age-group, for a different and probably contrasting experience. By the end of the year she has a pretty clear idea which ages she is best fitted to teach.

The apprentices are themselves treated as a class. They are taught by a special supervisor who knows them individually. She leads a stimulating seminar class, teaches the art of observation, and keeps in constant touch with the experienced teachers to make sure that apprentices are being used to the full.

This method can be and has been adapted to the church. It requires time on the part of the minister, or minister of education or superintendent, time on the part of each experienced teacher who is assisted by

an apprentice, and, of course, time and labor on the part of every apprentice. It presupposes a school that possesses some expert teachers on its staff. An apprentice-teacher class pays for itself, however, by relieving the yearly problem of finding teachers and by raising the teaching standard of the whole school. It can help to abolish the practice of using completely inexperienced teachers.

The first two requirements are: a group of people ready to take training, and a teacher skilled enough to train them.

In one church school a plan was carried out that may be worth recording as an encouragement to other churches to experiment. The method is adaptable to different situations. Ten men and women were enlisted, most of them recent college graduates, or students in nearby colleges. All of these apprentices were church members, strong in their allegiance to this particular parish and known personally to the director. They were asked to do somewhat less than the regular teachers, for no Sunday morning preparation was required and they were expected to take one Sunday off out of four. However, a number did far more than was asked of them. All were invited to the monthly meetings of the church school staff.

On signing up for the course they understood the requirements to be:

1. Attendance at six out of nine monthly evening seminars, each an hour and thirty minutes long.
2. Assistance at church school for twenty or more sessions, with experience, if possible, with three ages.
3. A visit to at least one recommended day school or church school and a written report of the visit.
4. A written review of one recommended book on education.

Mrs. Morton is Instructor in Religious Education at Andover Newton Theological Seminary and lives in Cambridge, Massachusetts.



At first the apprentice watches the teacher with her group and takes careful notes.

Godsey from Monkmeyer

5. A written paper on an approved subject, such as:

Description of one child, including adjustment to home, school, church school; capacities, attitudes, tastes, activities.

Adolescent children and religion.

A teaching outline for a class to use over a six-weeks' period.

A twenty minute worship service for one age-group, with careful analysis of purpose, possibilities of pupil participation, relation to class subjects.

A worship service rising out of a class subject given by a class.

Class projects at any age level.

A six-weeks' course for a minister's preparation class and its relation to the church school.

A year's curriculum for one grade.

6. A monthly interview with the director.

The monthly seminars were varied. Here is a program of one year's seminars:

September: The purposes and special problems of a church school. Methods of observation of a service of worship, of a class situation. Differences to be noted in age-groups: attention span, expressional activities, vocabulary, interests. Plans for the apprentice class. Appointments for individual interviews.

October: (Outside speaker.) A child's growth and development. Psychological approach.

November: Reports on visits to other schools. Workshop on painting and modeling.

December: Discussion of discipline and the guidance of special children. Causes of maladjustment. Individual cases.

January: Basic Christian belief. The Bible—how and what to teach.

February: Discussion on subject to be chosen by class. Workshop on choric speech.

March: Presentation of written papers by members of the class.

April: Discussion on subject to be chosen by class. Workshop on dramatics.

May: Presentation of papers by members of the class.

The apprentices who satisfactorily completed the course received credit from denominational headquarters. They labored over their "long papers" and the results varied greatly according to the educational background of the student. Several were very well-written and showed mature thinking. The group as a whole were well received in the church school and very well liked, proving themselves helpful in many ways. Not one of them would have made a first rate teacher without this training.

At the end of the year two graduates of the course moved to other communities and plunged into church teaching there. One decided to repeat the course. One was placed in

a large class as an assistant teacher, for she was not qualified to take a class of her own. The others became very successful teachers in our school, definitely raising the school's standard.

The apprentice method is probably the most effective method a church can use to train its own teachers. Much depends, of course, on the opportunities in a given community to watch fine teaching. If there are any good private schools within range, they are likely to provide classes similar in size to church school classes and more informal teaching practices than those in the public school. Programs of weekday religious education may offer good opportunities for observation and apprentice training. An inter-church class might be set up in which apprentice teachers could shift among the best classes in several church schools.

It is possible, though not preferable, for a church to plan an apprentice course for a shorter and more intensive period. A weekly seminar carried on in the spring to prepare people to take classes the following fall is a possibility.

When the director, minister, or superintendent calls on a potential teacher, old or young, man or woman, frequently the reply is, "But I'm not qualified." If his church has a systematic training program, such as an apprenticeship class, he has a ready answer, "We are ready to help you become qualified."

Primary Department

by Margaret Clemens McDowell*

THEME FOR JANUARY: *God's Winter World*

For the Leader

There are seasonal changes everywhere, even in those parts of the country where there is little snow and ice. Leaders using this material may need to adapt it somewhat to local conditions, as suggested in the plans. However, even those children who have had little firsthand contact with snow and winter cold will be interested in the experiences of other girls and boys, and in God's care for them.

If possible, find photographs of snowflakes to use the first week, or cut snow patterns from white paper. Gather pictures of snow scenes, of winter birds and animals, of children playing in the snow, and of families indoors enjoying the comfort of home in winter, to use from week to week. The children would enjoy making a snow scene on a table, similar to the kind sometimes arranged under a Christmas tree.

It is suggested that "Winter Song," No. 17 in *Worship and Conduct Songs*, be used throughout the month. Provide time for learning it before using it in worship. The children might draw pictures to illustrate the different stanzas. All other songs suggested are from *Hymns for Primary Worship*, published by the Presbyterian Board of Christian Education and the Judson Press.

January 6

THEME: *Winter Beauty*

QUIET MUSIC: From "Songs without Words," 198

CALL TO WORSHIP: Psalm 98:1

SONG: "A Glad New Day," 133

PRAYER: Dear God, we thank you for this glad new day. Help us to be friendly and kind, and so make it a happy day for ourselves and others. Amen.

STORY:

A CUP OF SNOWFLAKES¹

"Oh, Oh! It's starting to snow!" Janie sang.

A big flake fluttered down and lit on the sleeve of her dark blue coat. Janie looked hard at it. The snowflake looked like a lacy little star.

Janie hurried into the house to show Mother. But oh, dear! By the time she reached the living room there was only a drop of water on her sleeve.

"Where did my lovely snow star go?" Janie cried.

"It's warm in the house. The warmth turned the snowflake back into water," smiled Mother.

"It looked just like a white star," Janie said.

*Stratford, Connecticut.

"All snowflakes look like lacy stars with six points," Mother said. "Only often they are so small that you can't see how beautifully and wonderfully they are made. If you look at them through a magnifying glass, you may be able to see their lovely patterns."

Janie took the big reading glass and hurried outdoors again. She looked at the snowflakes that fell on her dark coat. Sure enough, everyone was a lacy star. Every one seemed different from every other one too. How wonderful!

"I'll take some in for Mother to look at," Janie thought.

She found an old cup on the kitchen shelf and filled it with snow and carried it indoors. She and Mother looked at the snow through the reading glass.

Janie set the cup of snowflakes on the kitchen table and went to hang up her wraps. After a while she went back to the kitchen and looked in the cup.

But it wasn't a cup full of snowflakes. The cup was only about a quarter full, and what it held was water.

"My snowflakes have turned back to water," Janie said. "But there isn't nearly as much water as there was snow!"

"Snow is fluffy, and has a lot of air between the flakes," explained Mother. "It takes up more room than water, which isn't fluffy and has very little air mixed with it. Now you might set the cup of water outdoors for awhile and see what happens."

When Janie looked in the cup at supper time there was no water in it, but there was a solid piece of ice in the bottom of the cup.

"They look different, but they are all made from the same thing," Mother said. "Now look at the teakettle, and you will see something else that happens to water."

Janie looked. Little wisps of white steam were rising over the boiling kettle. "They look like little clouds," Janie said.

"They are little clouds," Mother said. "Clouds are water vapor. When the air is warm the water on the ground and in the oceans floats up as vapor and makes clouds."

Janie drew a big breath. "What a wonderful, beautiful world God made for us to live in!" she exclaimed.

CONVERSATION: Call attention to any photographs or pictures of snowflakes, and take time to wonder at their beauty. Let the children tell of other beautiful things to be seen in winter: a brush or tree covered with snow, the bare branches of a tree against the blue sky, the stars on a still night, a frozen brook that has "become like stone." You may say, "Long, long ago, a man was wondering about God's beautiful winter world, and he wrote some verses that

are in our Bible. They sound like a poem."

SCRIPTURE:

Stand still and think of the wondrous works of God;
Great things doeth he, which we cannot understand.

For he saith to the snow, "Fall thou on the earth:"

Likewise to the shower of rain. . . .
Hast thou entered into the treasures of the snow?

Or hast thou seen the treasures of the hail?

The waters hide themselves and become like stone,

And the face of the deep is frozen.

(Selected from Job 37 and 38)

SONG: "Winter Song," (first stanza) *Worship and Conduct Songs*, 17

Introduce by saying, "All these beautiful things tell us of God's love and care. Let us sing about it."

OFFERING:

Prayer: Our Father, you have given us so many good gifts. We thank you for all your love and care, and for the beauty in your winter world. Now we bring our offering as one way of saying our thanks. Amen.

Offering Song: "An Offering Sentence," 168

CLOSING POEM AND PRAYER: "The Winter World Is Crisp and Cold," 28. Read the first three verses, and then suggest that eyes be closed and heads bowed for final prayer verse.

January 13

THEME: *God's Care for Flowers, Birds, and Animals*

QUIET MUSIC: From *Ora pro Nobis*, Liszt, 186

CALL TO WORSHIP:

Leader: Stand still and think of the wondrous works of God. (Job 37:14b)

Group: Great things doeth he, which we cannot understand. (Job 37:5b)

QUIET THOUGHT:

Leader: Would you like to stand still now and think of some of the wondrous works of God in wintertime? In a moment you may tell about your thoughts. (The pianist may repeat the opening music, after which the children may tell of things that seem wonderful to them during this season.)

PRAYER: Expressing thanks for beautiful things mentioned by the children and for God's care.

SONG: "How Strong and Sweet My Father's Care" 32

OFFERING

RECALL OF BIBLE STORY:

Recall the story told in Matthew 6:25-29. If possible, use a picture of Jesus teaching on the hillside, and let the children tell what Jesus was teaching that day. Comment, "Jesus said God was caring for the flowers and the birds. But that was in summertime. Where are the flowers now? What has happened to the birds? How does God care for the animals when winter comes? Does anyone have any ideas?"

¹ By Eleanor Hammond in *Hearthstone*. Christian Board of Publication, St. Louis. Used by permission.

CONVERSATION:

Encourage the children to contribute as fully as possible. Their responses will be governed by the climate in which they live. Even in warm climates there are winter changes, however. It may be rain instead of snow that brings moisture to the flowers. It may be that birds from the north have come for the winter. Throughout most of our country the seeds and roots of the flowers are asleep in the ground. For a part of the time a blanket of snow helps to provide moisture and keep them warm. "God helps many birds to know how and when to fly to warmer climates in winter. No one understands how. Some winter birds know how to find seeds and berries for food. Most animals grow thick coats of fur to keep them warm in winter. Some curl up in deep caves or nests and sleep during the cold months. God planned it so. Some animals change color in winter. In the northern part of our country there is a rabbit called the snowshoe rabbit. In summer it is grayish brown, but in winter its coat changes to snowy white. Its enemies cannot easily see it as it hops through the snowy woods."

Throughout the conversation, recall frequently the verses from Job given above, and Psalm 118:23.

POEM:

GOD'S CARE

God cares for all the birds,
When winter snows lie deep,
He guides them to the pines
Where they can snugly sleep.

God loveth all things well;
His love is everywhere.
And when the snows lie deep
The birds are in his care.

ELIZABETH CUSHING TAYLOR²

PRAYER

SONG: "Winter Song," in *Worship and Conduct Songs* (Presbyterian Committee of Publication, Richmond) 17, first two stanzas.

January 20

THEME: *Good Times in Winter*

QUIET MUSIC: "How Strong and Sweet My Father's Care," 32

HYMN: "How Strong and Sweet" 32

PRAYER OF THANKS: For God's good gifts and loving care.

HYMN: "Winter Song," *Worship and Conduct Songs*, 17

SCRIPTURE VERSE: "He giveth snow like wool." (Psalm 147:16)

CONVERSATION:

Talk about things that are fun to do in winter: coasting, sliding on the ice, making snowmen, and the like. Children who live in parts of the country where there is little or no snow will be interested in these activities of other boys and girls. If there has been little firsthand experience with snow use pictures as much as possible. Some will be able to tell of excursions to the mountains where there was opportunity to play in the snow. Others will know how the snow, gathering on the mountains in the winter, melts in warm weather, and flows down in streams that water the orange groves. Make use of whatever knowledge your children have, and help them also to appreciate the experiences of other children.

STORY:

²In *When the Little Child Wants to Sing*. Copyright, The Presbyterian Board of Christian Education, Philadelphia. Used by permission.

A SURPRISE FOR CAROL

"Oh dear," said Carol as she came down to breakfast, "Snow! And Jean was going to take me to the library today. It's only open on Saturdays here."

"But, honey," said Mother, "the snow won't hurt you! You should just see our back yard. Every tree and bush has a beautiful white overcoat and it looks like fairyland."

"But it's cold," complained Carol, "and wet, and sloppy."

Daddy laughed. "You are a little hot-house plant," he teased. "It was high time we got you out of that city apartment into the country where you can learn what fun is. See if you can't have a good time this morning, and maybe when I come home at noon I'll have a surprise for you."

Carol and her parents had moved to the village of Woodmont only a few weeks before. All Carol's life she had lived in a city apartment. The move had been mostly for Carol's sake. "She ought to play outdoors more," her mother and daddy had said. "We must get some roses into those white cheeks."

So far it had worked pretty well. Carol had a good time with the children who lived next door. Bruce was just her age and his sister Jean a year younger. Carol walked to and from school with Bruce and Jean, and after school they roller skated on the little stretch of sidewalk in front of their two houses.

But as Carol stood looking out at the white world after breakfast, her frown deepened. No roller skating today, and she didn't even think she wanted to go to the library.

Suddenly she heard voices and a merry laugh. Around the corner of the house came Bruce and Jean. They were bundled up in ski clothes and were pulling sleds. And Bruce's gay knitted cap and Jean's bright scarf were no redder than their cheeks. They spied Carol at the window.

"Hi!" called Bruce. "We've come to get you. Hurry!"

"Snow!" cried Jean, just as if Carol couldn't see. "Hurry and get ready. It's lots of fun!"

Carol ran to the back door and her friends stamped the snow from their feet before they came into the kitchen.

"Come on, Carol. Get your things on," urged Jean again. "This is our first good snow."

Carol was already struggling into her ski suit, with Mother helping so it would go faster.

"Bring your sled," said Bruce. "There's a nice easy slope out back of our house."

Carol stopped. "But I don't have a sled," she cried. "I guess I can't go!"

"Oh, that doesn't matter," grinned Bruce. "I forgot you were a city girl."

"Two sleds are enough," added Jean. "We can take turns. Or ride double."

In a moment the three of them were off. "How clean and white the snow looks," thought Carol. "And how soft it is."

For over an hour they coasted. Carol thought she had never had so much fun. First she went down with Bruce, seated safely behind him. Then she and Jean rode together. Next Bruce showed her how to steer with her hands while she rode down alone.

"You needn't be afraid," said Bruce. "There's nothing to bump into on this hill."

Carol was sorry to stop when an hour or so later they decided to go to Carol's house to get warm. Mother had hot cocoa and cookies ready for the three of them.

"We're going out again," cried Carol. "We're going to make a snowman in our front yard. Won't Daddy be surprised?"

Daddy was surprised, and pleased too when he came home at noon and saw the rosy cheeks of his daughter.

"I had the most wonderful morning," cried Carol as she ran to meet him. "I didn't know it was so much fun to play in the snow."

"I'm glad you found out," said Daddy. "Because there is a surprise for you in the kitchen."

Carol ran to the kitchen. There in the middle of the floor stood a brand new sled, just like Jean's, only with red trimming where Jean's was blue.

"Oh, Daddy," cried Carol. "Thank you! Thank you! It's just what I need."

As they sat down to lunch Daddy said, "This morning I have been thinking of the verse from the Bible that says, 'He giveth snow like wool.'"

"Yes," said Mother. "The snow does the work of a wool blanket, too, for it helps to protect the sleeping plants."

"And it puts water into the earth for us to use later," said Daddy.

"And it's fun to play in," smiled Carol.

Then they bowed their heads as Daddy prayed, "We thank thee, Father, for all thy good gifts. Today we thank thee especially for thy gift of snow."

Then Carol added her own prayer as she sometimes did. "Thank you for the good time I had this morning," she said, "and for my friends, and for my new sled."

SONG: "God Made Us a Beautiful World,"

136

PRAYER

OFFERING

January 27

THEME: *Homes Safe and Warm*

CALL TO WORSHIP

Leader: Psalm 100:4

Group: Psalm 100:5

PRAYER SONG: "Father, We Thank Thee for the Night," 43

OFFERING

LEADER: For the past few weeks we have been thinking about our world in winter, and about God's love and care. I am going to read a poem that is full of winter pictures. When I finish you may tell me what pictures you saw as I read.

POEM: If possible, read poem, "Winter Praise," by Blossom Bennett, found in *We Worship Together*, by Mary Grace Martin, published by the Judson Press.

CONVERSATION:

Talk about winter joys. Let different ones tell of winter joys mentioned in the poem. Comment, "All these are wonderful things to remember about the winter. They are all a part of the wondrous works of God. 'Great things doeth he which we cannot understand.' Repeat the verse together. "I think the very best of all the winter pictures in the poem was the one about our homes." If no one has mentioned this, read the last verse again. Or read the second stanza of "Home at Twilight" in *Hymns for Primary Worship*. "It is fun to play out in the cold, but it is best of all to come in at last where it is safe and warm, to smell Mother's good dinner cooking, and to know that Mother and Daddy love you. It is fun to sit around the fire and play games, or to read and listen to the radio together. It is good when bedtime comes to be tucked snug

To Full-Time DIRECTORS OF RELIGIOUS EDUCATION:



You can qualify ... why shouldn't you save

\$2 to \$7 per thousand
on your insurance
... available to full-time
religious workers

MINISTERS LIFE DOUBLE PROTECTION PLAN provides you with *twice the coverage at less than half the proportionate additional cost*. And the first year's payment is the smallest of all! For example, a 35-year-old individual is charged the low price of \$53.83 for a \$5000 policy. Each year thereafter the cost is only \$71.83—for five thousand dollars worth of protection for his family.

Ordinary life insurance as well as health and accident policies are also priced low to ministers and other professional religious workers. In fact, savings run from \$2 to \$7 per thousand depending upon your age and type of policy.

Sold Entirely by Mail

It's easy to understand what's in a Ministers Life policy. Description of what you are getting is clearly described in brief, concise leaflets. No salesmen will bother you . . . and the low cost of selling by mail—plus the character of our policy-holders—makes low "preferred risk" charges available to professional religious workers.

COMPARE THESE RATES

Against Other Ordinary Life Policies

| AGE | ANNUAL RATE PER \$1000 |
|-----|---------------------------|
| 25 | \$15.33 |
| 30 | \$18.08 |
| 35 | \$21.60 |
| 40 | \$26.22 |
| 45 | \$32.16 |
| 50 | \$39.97 |



MINISTERS LIFE AND CASUALTY UNION

Legal Reserve... Non-Assessable



THE MINISTERS LIFE AND CASUALTY UNION

106 West Franklin Avenue, Minneapolis 4, Minnesota

Please rush details of your ☐ Double Protection Plan ☐ Ordinary Life Policy
☐ Hospital, Health and Accident.

Name _____

Address _____

Date of Birth _____

Denomination _____

MAIL COUPON FOR THE FULL STORY

and warm under the covers. Home is best of all."

SONG: "We Thank Thee, Father, for Our Homes," 9

OFFERING

A LITANY OF THANKS³

Leader: For sharp, cold air of winter days,

Group: Give thanks to God for his goodness

Leader: For wind that makes our faces sting and glow,

Group: Give thanks to God for his goodness.

Leader: For frost that covers our window-panes with rare and beautiful patterns,

Group: Give thanks to God for his goodness.

³From *Thoughts of God for Boys and Girls*. Connecticut Council of Churches. Used by permission.

Leader: For skates and sleds and fun in the snow,

Group: Give thanks to God for his goodness.

Leader: For our homes filled with warmth and light.

Group: Give thanks to God for his goodness.

Leader: For hot food to eat when we are cold and hungry after play,

Group: Give thanks to God for his goodness.

Leader: For all the joys that winter brings,

Group: Give thanks to God for his goodness.

PRAYER: Our Father, we do thank thee for thy goodness. We thank thee for the good gifts that winter brings, and for thy love and care at all times. Amen.

SONG: "Winter Song" from *Worship and Conduct Songs*

can not be very happy. Jesus knew the secret of happy living. When he was a man, he often spoke about this secret. "Love one another as I have loved you." If we really love the people who live in the same house with us or next door to us or down the street from us or any place else, we will know how to treat them, we will get along happily with them. Jesus must have been a source of constant joy to those about him.

There is still another way in which Jesus grew. He grew in favor with God. Even as a young boy Jesus must have spent much time in prayer and in thinking about God. Perhaps there were special places where he liked to go to be alone and to think about God's plan for his life. Perhaps it was a quiet place in the woods or on the hillside. Perhaps it was as he stood on the housetop and watched the sunset colors fill the evening sky. Perhaps it was as he carried water from the village well or worked beside Joseph in the carpenter shop. The important thing was that he was growing, growing all the time. He grew in wisdom and in stature and in favor with God and man.

We are going to sing a hymn. The person who wrote this song must have been thinking of the four ways in which Jesus grew. They are the ways in which we, too, would want to grow.

HYMN: "At Work Beside His Father's Bench"

PRAYER:

Our Father, we thank you for the boy Jesus. We know that he had a good mind and a strong body and that his ways of helpfulness and kindness brought joy to those about him and to you. We, too, would like to grow as Jesus grew. May we learn to use and develop our minds. May we remember the laws of health so that our bodies will be strong; if sickness or pain should come, help us to act bravely and wisely. May we grow in our ways of working and getting along happily with others. May we find time each day to think about you and grow in our understanding of your ways. In this coming year may we truly grow in wisdom and in stature and in favor with God and man. Amen.

January 13

THEME: *The Way Jesus Lived*

WORSHIP CENTER: A picture of Jesus with the children or with Zacchaeus would be appropriate.

PRELUDE: "O Master of the Loving Heart"

CALL TO WORSHIP: (2nd stanza of "O Master of the Loving Heart")

Thy days were full of kindly acts,
Thy speech was true and plain
And no one ever sought Thee, Lord,
Who came to Thee in vain.¹

HYMN: "At Work Beside His Father's Bench"

LEADER:

HE WENT ABOUT DOING GOOD
Luke described Jesus with the words, "Jesus of Nazareth,—who went about doing good." (Acts 10:38.) These words tell us about the boy, Jesus, and they tell us about the man, Jesus. He did spend his time going about doing good. Sometimes it must have been the very small things, a friendly smile for a stranger, a kind word for someone who was troubled, a strong arm to help a tired and weary one along the road or up the hill. Sometimes a person's whole life was changed for good because of something Jesus said or did.

Junior Department

by Helene M. Suiter*

THEME FOR JANUARY: *Jesus Was Like This*

FOR THE LEADER:

Children have spent several weeks enjoying the beautiful stories of Christmas. It is important for them to realize that we remember the Baby of Bethlehem because of the life he lived as Jesus the Man. Therefore, in January it seems appropriate that we spend some time in thinking of the sort of person Jesus was and the sort of life he lived.

There are many fine pictures of Jesus' life and ministry. Few special selections have been made because it was felt that leaders would rather choose from the pictures available to them. Pictures by Elsie Anna Wood, Margaret Tarrant, Hofmann, and Plockhorst are among the best for children.

All hymns and music not otherwise indicated will be found in *Hymns for Junior Worship*, Westminster or Judson Press.

January 6

THEME: *The Way Jesus Grew*

WORSHIP CENTER: If possible use the picture "Hilltop at Nazareth" by Elsie Anna Wood and a Bible open to Luke, ch. 2.

PRELUDE: "O Master of the Loving Heart"

CALL TO WORSHIP: (Sung by a choir or repeated by leader)

O master of the loving heart,
The Friend of all in need,
We pray that we may be like Thee
In thought and word and deed.¹

HYMN: "Fairest Lord Jesus"

SCRIPTURE: Luke 2:41-52

TALK:

THE WAY JESUS GREW

*Associate Secretary and Supervisor of Weekday Church Schools, The United Churches of Lackawanna County, Scranton, Pennsylvania.

¹Copyright 1927 by Calvin W. Laufer. Used by permission of Edward B. Laufer.

Would anyone ever forget the day when Jesus, as busy as he was with the older people, took time to talk and play with the children as he said, "Let the children come to me and forbid them not"? Could you imagine a dishonest tax collector like Zacchaeus saying, "I want to repay all the money I have taken from people dishonestly. I will give half of all I have to the poor"? But that is what Zacchaeus said after he had been with Jesus for a little while. Just talking to Jesus and being with him must have made a great difference to many people.

Whenever people needed Jesus he helped them. Sometimes they came late at night and asked to talk with him. Perhaps he was tired, but that did not matter. Sometimes they came early in the morning, bringing their sick ones to him. Jesus never turned anyone away no matter how late or how early it might be, no matter how tired he might be. He always found time for all who needed him. No wonder he was spoken of as "Jesus of Nazareth, who went about doing good."

Let us read some of these stories from our Bible:

SCRIPTURE: Mark 10:13-16; Luke 19:1-10

PRAYER: Our loving Father, we thank you for the way Jesus spent his time helping people. As we try to follow Jesus' way of life, may we try to be more helpful, may we learn to be considerate of others, may we try to treat all people as we ourselves would want to be treated. We pray in Jesus' name. Amen.

HYMN: "Tell Me the Stories of Jesus"

January 20

THEME: The Way Jesus Helped

WORSHIP CENTER: A picture which shows Jesus' ministry of healing, flowers and an open Bible

PRELUDE: "O Master of the Loving Heart"

CALL TO WORSHIP: (3rd stanza of "O Master of the Loving Heart")

Thy face was warm with sympathy,
Thy hand God's strength revealed;
Who saw Thy face, or felt Thy touch,
Were comforted and healed.¹

TALK:

THE GREAT PHYSICIAN

When Jesus lived here on earth, people could not understand how he could heal the sick and cause the blind to see and the deaf to hear. They could not understand the way he helped cripples to walk or those whose minds were confused and troubled to think clearly. For more than 1900 years people have asked the same questions. "How did Jesus help these people?" "What was the secret of His power to heal?"

Many answers have been given. Some have said, "It was because Jesus was like God, because he was the Son of God, that he could do these things." Others have said, "It was because Jesus could make people believe that they were well that they actually felt better." People have said many other things that are even harder for us to understand. Although we may not be able to understand just how Jesus did these things, we may be very certain that he did heal many people and that all who saw were amazed.

A poet said,
"Thy face was warm with sympathy,
Thy hand God's strength revealed."

There was something about the expression on Jesus' face that showed his feelings for people. When they were sick and felt pain, he was really sorry about it. Then there was something about Jesus' touch that made people feel stronger. At some time or other we have all been sick. Perhaps you ran a fever and your head ached. Then your mother or the doctor came in and laid a cool hand on your head and said, "Yes, you have a fever, but we are going to give you something to make you feel better." You hadn't even taken the medicine yet, but somehow you began to feel a little better. You felt better because people who cared about you had said, "We are here to help you. We want you to be well again."

When Jesus spoke to people and touched them, they felt well and strong. When by a word or a touch those who love us can give us new strength, is it so hard to understand that Jesus could bring complete healing to those who sought his help?

SCRIPTURE: Mark 1:29-35

LITANY: "Thanks for All Healers"

LEADER:

We give thee thanks, O God, for Jesus, who was the greatest of all physicians. We thank thee that Jesus meant health to those who were sick, sight to the blind, hearing to the deaf, new life and energy to those who were crippled, clear thoughts for those whose minds had been sick.

RESPONSE:

For all these, thy ways of healing, we thank thee, gracious Lord.

LEADER:

For followers of Jesus who through the years have tried to bring healing to


others. For those who first built hospitals and found ways of caring for the sick. For men and women who have given their lives unselfishly to care for lepers and those who have very serious diseases. For doctors and nurses and technicians who spend their lives trying to bring health or to lessen pain for those who suffer,—

RESPONSE:

For all these, thy ways of healing, we thank thee, gracious Lord.

LEADER:

For all the new and wonderful discoveries that come with each age and year and month. For those who train dogs to lead the blind. For those who manufacture hearing aids for the deaf. For those who make artificial limbs for cripples. For all who work so patiently from year to year to find a new drug that will mean new health for someone.



Checker

COAT RACKS

12 types of space-saving steel racks for wraps, vestments and choir robes. Both stationary and portable types in sizes to fit any space or capacity requirement. Also racks with low adjustment for primary departments and complete checkrooms.

Write for Bulletin CH - 02





VOGEL - PETERSON CO.
624 So. Michigan Ave., Chicago 5, Ill.



THIS CHRISTMAS... We Want CATHEDRAL FILMSTRIPS

(35mm Single Frame FULL COLOR Filmstrips)

More and more church schools are enjoying the finest in Christmas programs thru Cathedral Filmstrips. The Rev. James Friedrich's personal supervision of these superb productions has resulted in world wide acclaim. Be sure that your school avails itself of the VERY BEST... Cathedral Filmstrips.

HOLY CHILD OF BETHLEHEM

Photography of real people, beautiful costumes.



CHRISTOPHER MOUSE

"It is more blessed to give than to receive." A beautiful Christmas story.



WHEN THE LITTLEST CAMEL KNELT

A reverent cartoon of The Christmas Story as told by the Littlest Camel.



HOLY NIGHT

The newest Christmas release of Cathedral Films (real people) is without question the finest story of Christmas available. The Bible story beginning at the time of the early prophecies and ending in the manger at Bethlehem.



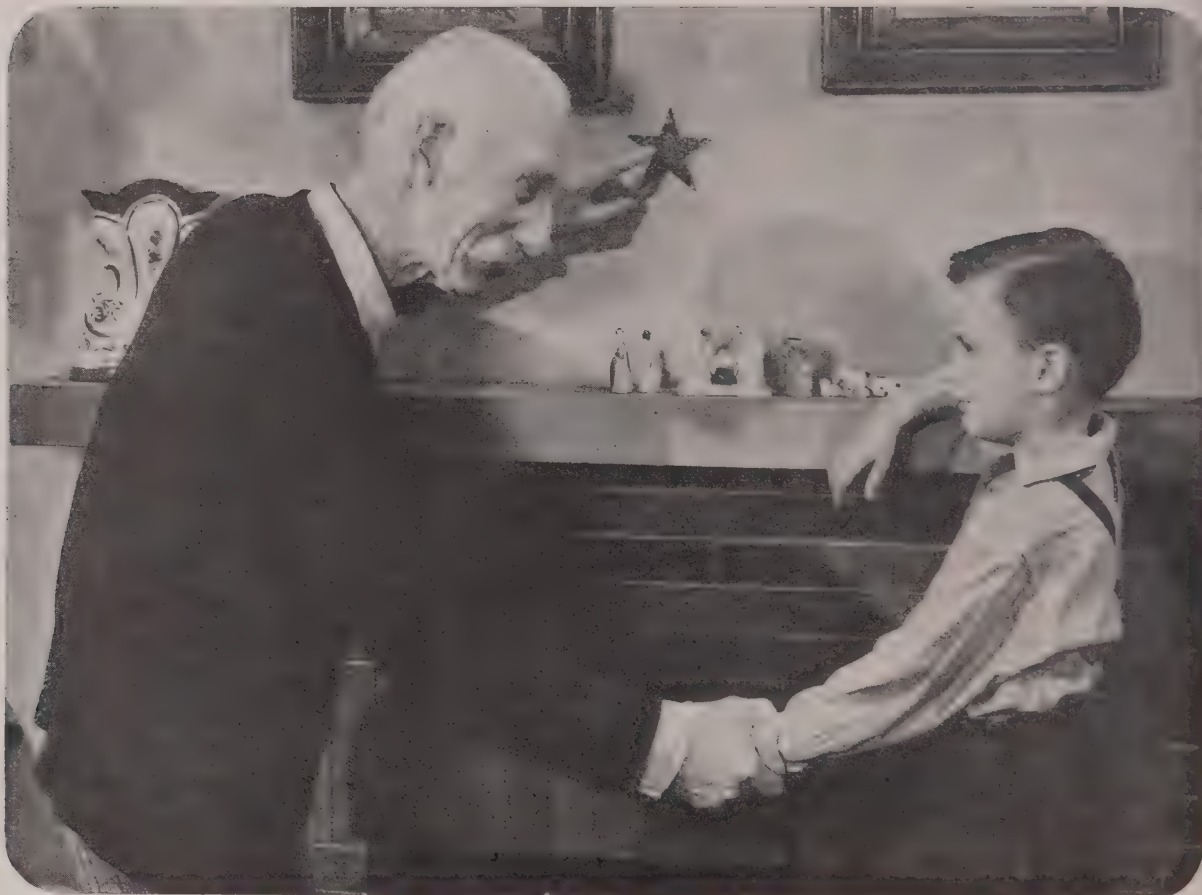
CATHEDRAL FILMS • 140 N. Hollywood Way • Burbank, California

| | IJ 12 | WITH MANUAL | | WITH RECORD | |
|--------------|----------|--------------------------|----------|--------------------------|----------------------------------|
| HOLY NIGHT | \$10 ea. | <input type="checkbox"/> | \$15 ea. | <input type="checkbox"/> | NAME _____ |
| HOLY CHILD | \$10 ea. | <input type="checkbox"/> | \$15 ea. | <input type="checkbox"/> | ST. ADDRESS _____ |
| CHRIS MOUSE | \$10 ea. | <input type="checkbox"/> | \$15 ea. | <input type="checkbox"/> | CITY _____ STATE _____ |
| LITTLE CAMEL | \$10 ea. | <input type="checkbox"/> | \$15 ea. | <input type="checkbox"/> | COD \$ _____ Money Ord. \$ _____ |

"The Guiding Star"

3 Reels . . . 16mm sound, black & white

\$12.00 per day in December . . . balance of year \$8.00



Now willing and ready to help you . . . Donald Lantz (former assistant Director of the Department of Audio Visual Education of the National Council of Churches of Christ). As newly appointed Religious Coordinator of Family Films offers his services without charge in the preparation of your religious audio visual programming.

The story of Uncle Henry, a militant Christian who 365 days of the year lived the resolutions that most people make once a year. On Christ's birthday Uncle Henry, by seeing through Christian eyes and acting with a true heart, enlightens

an embittered mother and reunites a long unhappy and misguided family group. A truly heart-warming human relation story vividly revealing the soul-warming advantages of good living and thinking.

Five New Releases Widely Acclaimed by Users:

"BIBLE ON THE TABLE"
"RIM OF THE WHEEL"

"THE BARRIER"

"HONOR THY FAMILY"
"TALENTS"

Available also are 14 other recent and stimulating films dealing with vital moral teaching problems. More than two hundred film libraries and denominational publication houses supply Family Films for your

use. Rental rates: 2-reel films, \$6 per day; 3-reels, \$8; 4-reels, \$10. For further information and free catalogue write directly to:

 *Family Films*

Department R11,
8840 Olympic Road,
Beverly Hills, California

International Journal of Religious Education

RESPONSE:

For all these, thy ways of healing, we
thank thee, gracious Lord.

LEADER:

For all those who work to keep well
people healthy and strong. For farmers
who raise good food for us to eat. For
those who see that our water and milk
are clean and pure. For parents and
teachers who try to teach us the rules
of health. For all who try, as Jesus did,
to bring a way of happy, abundant living
for all.

RESPONSE:

For all these, thy ways of healing, we
thank thee, gracious Lord. Amen.

HYMN: "Tell Me The Stories of Jesus"

January 27

THEME: *The Way Jesus Taught*

WORSHIP CENTER: Select a picture by
a good artist which shows Jesus teach-
ing. Use flowers, candles, and an open
Bible as desired.

PRELUDE: "O Master of the Loving
Heart"

CALL TO WORSHIP: (4th stanza of "O
Master of the Loving Heart")

O grant us hearts like Thine, Dear Lord,
So joyous, true, and free,
That all Thy children everywhere
Be drawn by us to Thee.¹

STORY:

THE TEACHER WITHOUT A CLASSROOM

There was once a teacher who had no
classroom. You might wonder how a per-
son could teach without a special room
with desks and blackboards and books
and pencils and maps, but to this teacher
and his pupils not having a classroom did
not seem to matter at all. In fact, if he
had used a classroom there would have
been times when he would have needed
a perfectly huge room or hall, and at
other times a very tiny room would have
given plenty of space. You see sometimes
thousands of people came to his class; on
other days only two or three people came.
But that did not matter either. The most
important thing about any school is the
teacher and the pupils.

Sometimes this teacher taught his pupils
as they walked along a winding country
road. Sometimes he sat beneath a great
shade tree, and his pupils gathered close
about him as he taught them. Sometimes
it was in the dining room or on the ter-
race of a friend's home that he taught
his pupils. There were times when he
taught great throngs of people as they
spread themselves out, multitudes of them,
all over a mountain side. At other times
such great throngs would gather about
him on the sea shore that he would
stand in a small boat, and the people
would sit on the shore, and thus the
teacher would hold his class. Sometimes
his class was beside an ancient village
well or amid the hushed quiet of a flat-
roofed house at night. There were times
when he taught in the great cities of his
land, but more often he taught in the
little country towns.

Most teachers read from many books
and write down many words for their
pupils to see and copy. This teacher hard-
ly ever read to his pupils, and the few
times he did write, he just took a pointed
stick and wrote in the dirt. Yet people
remembered well the things that he taught
them. There was something about the way
he said things that painted pictures in
the minds of his pupils. He always told a
lot of stories, stories that they could never
forget.

His days of teaching lasted for only
three years, but in that time thousands
and thousands of people had come to his
school. And when he was gone, people
did not forget the things he had taught
them. They kept talking of them over
and over again. They told his wonderful
stories again and again until many peo-
ple knew them by heart. Finally after
many years had passed, there were some
who said, "Let us write down the words
of our Great Teacher." And so his teach-
ings and the story of his life were written.

That was nearly nineteen hundred years
ago. Through all those many years these
teachings and stories have been copied
and recopied; they have been changed
into more than a thousand different lan-
guages and dialects so that people in
every land of the world can read them
or hear them in their own language. Each
year the Book that contains his words far
outsells any other book in the whole
world.

You might say, "Why would so many
people want to hear the words of a teach-
er who lived so long ago?" It does seem
strange that such a humble, kindly teach-
er would be remembered for so many
centuries. But men have called Him the
Greatest Teacher who ever lived. His
words were spoken so simply that a child

could understand them; yet the very
wisest men of all have never ceased to
study and to wonder at the things he
taught. His sayings will never grow old;
they are for all time. As long as people
live on the earth, they will tell and retell
the things he taught them.

There was once a teacher who had no
classroom. The name of that teacher was
Jesus. He was the greatest teacher who
ever lived.

SCRIPTURE: We are going to read a well
known story from the Bible. Many peo-
ple say that it is the greatest short story
ever told. It is the story Jesus told
when someone asked, "Who is my
neighbor?" Luke 10:30-37

HYMN: "We Would See Jesus" (found in
Singing Worship and many other hymn-
als), or "Tell Me the Stories of Jesus"

PRAYER: Gracious God, our Father, we
thank Thee for Jesus, the Great Teach-
er. As we study his teachings, may we
learn not only to repeat his words, but
may we try really to live as Jesus
taught us to live. Forgive us when we
are thoughtless, and help us to try to
follow the way of Jesus. In his name
we pray, Amen.

Junior High Department

by Josephine Z. Nichols* ✓

THEME FOR JANUARY: *Understanding
Worship*

TO THOSE WHO PLAN THE WORSHIP:

Why do we arrange our worship pro-
grams as we do? Some would say be-
cause we try to include the different ele-
ments in worship which our churches in-
clude in the congregational service. But
the next question might be, why do our
churches follow a fairly set rule of wor-
ship? Even though our congregations sing
different hymns, offer different prayers,
recite different creeds, listen to different
sermons, and close with varying benedic-
tions, we can be pretty sure that we
would feel at home in whatever Protes-
tant church we might visit.

It is fun to know some of the basic
reasons behind our worship services. If
we know why a worship period is planned
as it is, maybe we too can learn the rule
that lies behind worship and help our
own groups to feel willing to participate
in the selection of materials. There is
great freedom in the creative selection of
worship materials. Nevertheless we have
six rules to guide us.

We are going to number these rules.
For a couple of weeks we will number
the parts of the worship that come under
each rule. Then we will omit the num-
bers, all but the one for the theme for the
day. Then we will leave out all num-
bers and let you number them. Then we
will scramble the parts of a worship pe-
riod and let your committee or group
straighten them out. Then we will try
some unpatterned service or new-patterned

service. You can see at a glance that
these services on understanding worship
will take at least two months!

Whether we know it or not, Hebrew
and Christian forms of worship follow
an experience described in the book of
Isaiah in the Old Testament. The prophet
Isaiah, long before he was a prophet,—
when he was quite a young man—went
into the Jewish Temple to pray. This story
is in Isaiah 6:1-8.

1. As he lingered in the Temple try-
ing to think about Jehovah, he turned
his thoughts so steadfastly toward God that
he saw a vision of seraphim (high order
of angels) calling to each other, "Holy,
holy, holy is Jehovah of hosts, the whole
earth is full of his glory." So our first
point is to *turn attention to God*.

How do we do this? By soft music,
short silence, a hymn, a short prayer,
meditation on the meaning of a painting
or stained glass window. Have you other
suggestions? There are others!

2. Then Isaiah felt unworthy and he
expressed this forcefully by saying: "Woe
is me! for I am undone . . ." The sec-
ond point then is to *feel unworthy*.

We often express this by invocation,
call to prayer, short prayer, hymn, part
of the Lord's prayer ("forgive us our
debts"). Young people do not usually
feel sorry long, but unworthiness is a
good feeling for your soul to hold for a
few moments of self evaluation. Don't
stay groveling too long! All living crea-
tures have sinned and we therefore are
not guiltless. It is good to recognize your
errors now and then.

3. Next Isaiah felt that God had for-
given him. As you read the picturesque
scripture for the opening Sunday, you

*Curriculum writer, Columbus, Ohio.

will see how this is described in very beautiful terms. Our third point, then, is to feel forgiven.

To express this point we use hymn, anthem, recital of creed, long prayer,

scripture reading, responses. It is a warm, happy step and should follow step 2 quickly.

4. We feel sure from Isaiah's actions that he praised the Lord, as any one of us might, who felt pardoned. So point four is to praise the Lord.

How shall we do this? In many ways: hymns, scripture, poems, testimony, Gloria Patri, Doxology, *Te Deum Laudamus* (latter given in service of January 27).

5. Five and six really give us the climax of the Isaiah story. In five the worshiper felt that God wanted a helper and even asked for one. Hence this point gives us the question, *What does God want a person to do?*

This question often comes in the sermon, a talk, discussion, story, drama, quiet time of meditation.

6. In point six Isaiah made a momentous decision. He determined to give his life and his service to God. So this point for Christians is to give themselves.

This may be done individually in the mind or heart, or in public testimony. All may dedicate or rededicate themselves in a hymn or prayer, or in the words of a friendship circle song or benediction or poem. Think of ways for yourself.

Now let's make the points personal and look at them again in order.

1. We turn our thoughts to God.
2. We feel unworthy.
3. We know that God will forgive.
4. We praise God.

5. We ask God what to do or listen to him tell us.

6. We give ourselves.

These points ought to be visible for you group during the time you are using them. Maybe you can place them on a blackboard, or make a big poster of heavy cardboard. Perhaps you have an office where a church secretary will mimeograph them for you. Maybe a friend would type with carbons enough for those of you who are on the Planning Committee. But this is something you will want to share with your whole group, because other members may later take turns of just such a planning committee as this one you are on now. You might even write or paste a typed list in the hymnal which you use.

Now for each Sunday for six weeks we are going to plan our worship around one of the six points, although all will be present. We will at first number the points as they appear in each service. It will be fun for you to know these points and follow them in your church worship as well as in your smaller group.

Speak each week of the points and especially of the one you are going to use as a focal point. Remember to practice stories and choric reading ahead of time.

January 6

THEME: *We Turn Our Thoughts to God* (1)¹

HYMN¹: "Holy, Holy, Holy, Lord God Almighty"

CALL TO WORSHIP (1): "Be still and know that I am God." (Psalm 46:10a. "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory." (Isaiah 6:3b.)

PRAYER (2 and 3): Oh, Lord, we feel unworthy because of the things we have done during this past week which were not to your high standard. But we also know that if we are sorry, you will forgive us. For this we thank you. We are truly sorry. Hear us as we pray the prayer which Jesus taught his followers: Our Father, who art in heaven [etc.]

HYMN (4): "We Praise Thee, O God Our Redeemer, Creator"

LEADER: (Will tell something of the basis of the worship service as founded on the six points of Isaiah's experience. This is explained above. Six committee members might explain a point each. Use blackboard, poster or printed lists.

SCRIPTURE (1-6): Isaiah 6:1-8

LEADER (or other member): Tell story, "A Shamrock," below. (5)

HYMN (6): "I've Found a Friend, O Such a Friend!"

BENEDICTION (6): Psalm 19:14

A SHAMROCK

Lloyd went to church in a big church that had oak pews. On the end of each pew was the carved picture of a three-leaved clover. Lloyd looked at it again and again, fingered it often, wondered why it was not a four-leaved clover, but never did he think it meant anything except that perhaps the carver liked leaves. Some

¹Numbers refer to numbers in the six points of worship, as explained in opening section.



Once more
Christmas Time
brings Light and Hope
to all who will accept them

For yourself and your friends
make use of the Holy Scriptures



MASSACHUSETTS
BIBLE SOCIETY

41 Bromfield Street
Boston 8, Mass.

Bring new interest to your classes with NELSON BIBLE PICTURE *Slidesets*

Selections from the world-famous Nelson Bible Picture collection form these inspiring S.V.E. Color Slidesets designed for all age groups. Each slide was carefully selected and then organized into sets to correlate with Bible lesson materials on the Life of Christ and stories of famous Old and New Testament personalities. Historically accurate, these S.V.E. Slidesets bring to you a world of knowledge and at the same time brighten your Bible lessons.



Jesus Christ

| | | | |
|--------------------------------|--|-----------|--------|
| S60R | For Unto Us a Child is Born | 12 slides | \$6.00 |
| S61R | The Master Man (Transfiguration, etc.) | 12 slides | \$6.00 |
| S62R | And Jesus Taught | 13 slides | \$6.50 |
| S63R | Parables of Warning and Judgment | 11 slides | \$5.50 |
| S64R | Parables of God and the Kingdom | 6 slides | \$3.60 |
| S65R | Miracles of Healing | 13 slides | \$6.50 |
| S66R | Miracles of Power | 5 slides | \$3.00 |
| S67R | He Returned to the Father | 16 slides | \$7.50 |
| (Crucifixion and Resurrection) | | | |

New Testament

| | | | |
|-------|------------------------------------|-----------|--------|
| S112R | Foundation of the Church | 13 slides | \$6.50 |
| S113R | Christianity Spreads | 15 slides | \$7.25 |
| S114R | The Journey to Rome | 12 slides | \$6.00 |
| S115R | Revelation (of John) | 4 slides | \$2.40 |

Old Testament

| | | | |
|-------|---|-----------|--------|
| S99R | The Creation to the Flood | 5 slides | \$3.00 |
| S100R | The Patriarchs | 11 slides | \$5.50 |
| S101R | Joseph | 8 slides | \$4.30 |
| S102R | The Exodus | 4 slides | \$2.40 |
| S103R | The Wilderness | 7 slides | \$4.00 |
| S104R | The Time of Conquest (Judges) | 11 slides | \$5.50 |
| S105R | King Saul | 6 slides | \$2.40 |
| S106R | David, King of Israel and Judah | 14 slides | \$7.00 |
| S107R | Solomon | 5 slides | \$3.00 |
| S108R | Israel—Kingdom of Ten Tribes | 17 slides | \$8.00 |
| S109R | Judah—Kingdom of Two Tribes | 15 slides | \$7.25 |
| S110R | Writings of the Old Testament (Ruth, Esther, Job, Psalms, Jonah, Daniel) | 10 slides | \$5.00 |
| S111R | The Return from Exile | 9 slides | \$4.50 |

See your nearest S.V.E. dealer for complete catalogue and demonstration.

SOCIETY FOR VISUAL EDUCATION, INC.

A BUSINESS CORPORATION

Dept. SR8-2

1345 Diversey Parkway, Chicago 14, Illinois

SVE

times it kept his attention away from things in the service.

But there came a day when his minister happened to talk a little bit about a very early missionary named Patrick. Among other things the preacher said, he stressed the point that Patrick tried to make his followers understand the Trinity (the Father, Son and Spirit that we were thinking about when we sang the Gloria Patri several Sundays ago).

The minister said that one time when Patrick had preached for hours about the Trinity, he suddenly stooped down and plucked a three-leaved clover, for this was an outdoor meeting. Then he announced, "All that I have said about the Trinity is right here in this leaf. It is plainly all one leaf, isn't it?"

His listeners nodded assent timidly.

"But it is in three parts, isn't it?"

Again they agreed.

"Well then," he shouted, "So our great Jehovah is all one God and yet he has come to mankind in three ways,—God the Father, God his son Jesus, and God the Spirit that enters our hearts. There's the Trinity."

Lloyd fingered the three-leaved clover for the thousandth time, but he fingered it now with meaning. He even came to a state of turning his thoughts to God by looking at it and remembering the pastor's story. Soon he began to hunt for meaning in other church carving, in stained glass windows and paintings in his church. He found that all had messages for him.

January 13

THEME: *We Feel Unworthy* (2)¹

A WORD TO THE LEADER: review briefly the six points as given in the heading for the month. Call especial attention to the fact that this service is built around point two.

Explain to the group that a *worship plan could contain all six points in hymns, or all six in scripture, or all six in prayers, but how tedious that would be! We usually try to vary the forms used. At the end of the service see if the young people realize how and when the points were used.

HYMN (1): "Hear Us, Our Father" Use first three verses. Sing them softly or ask three people to read one verse each while organist plays the music quietly.

SCRIPTURE (2): Isaiah 6:5 and Psalm 109:22-26.

LORD'S PRAYER (3 and 4): in unison.

GROUP DISCUSSION (5)

Leader: (Ask members to determine what are some of the changes made by a person in his own life, when he becomes a Christian. Then call on a few to state these changes. They may go something like this:)

Junior High: A Christian ought to be willing to think of other people and not himself all the time.

Another Junior High: A Christian ought to be willing to forgive a wrong and forget a grudge.

Another: He ought to try to follow Jesus' teachings.

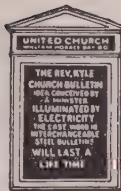
Another: He ought to pray.

(These are just a few. Group will find many others.)

PRAYER (5):

We know that there are many differences between our former lives and our lives as Christians. Help us to see these differences and follow them gladly. In Jesus, our leader's name, we ask for strength. Amen.

DEDICATION HYMN (6): "Faith of Our



CHURCH BULLETINS

Every progressive church should use Winter's De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance. Interest and collections. Thousands of enthusiastic letters from Pastors. Write today for literature. Catalog L. H. E. Winters Speciality Co., Davenport, Ia.



ROBES

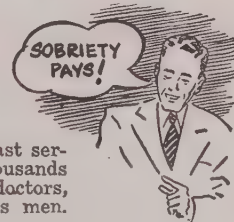
Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1149 South 4th St., Greenville, Ill.



IF YOU *don't* DRINK... HERE'S YOUR CHANCE TO SAVE ON AUTO INSURANCE!

If you don't drink—Here's the good news. There is at last one automobile insurance company in America that insures total abstainers only. And this is the Company! A preferred insurance rate is offered by us to those who do not use alcoholic beverages. Thousands of policyholders now benefit by our dependable protection, low rates and fast service on claims. Among our policyholders are thousands of prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.



ALCOHOL'S A TRAFFIC HAZARD

In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.

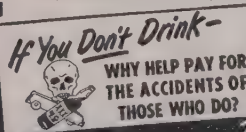


ACT NOW — USE THIS COUPON

Please send me complete information about auto insurance for total abstainers. I understand there is no obligation.

Name.....
Address.....
City..... State.....
Age..... Occupation.....
What is the age of the youngest driver in your household?.....
Make of car..... Year.....
Body type..... Model (series).....
Expiration date of present insurance.....

SAM MORRIS, PRESIDENT Int Jour. 12-51



PREFERRED RISK MUTUAL INSURANCE COMPANY

2506 Grand Ave. Des Moines 12, Iowa

"America's Only Total Abstainers Automobile Insurance Company"

Fathers, Living Still"
BENEDICTION (6): II Thessalonians 3:
16.

January 20

THEME: *We Know God Will Forgive Us*
(3)¹

PRELUDE: Music of opening hymn played softly.

LEADER: Review six points. The point for today, number three, is the only one marked. Can you find others?

HYMN: "How Strong and Sweet My Father's Care"

INVOCATION (3): Psalm 107:8-15. (Another point is also expressed here)

HYMN: "Love Divine, All Loves Excelling"

DISCUSSION:

For many young people next Sunday will be Youth Sunday, a day when many of our pastors will open their pulpits and ask young people to testify to their love and belief in the Lord Jesus Christ. As Junior highs, you may have to fit into a program worked out for both senior and junior high youth or you may be assigned a part in the total program by your minister or adviser.

If you have the planning of even a part of the service, decide now what each one of you will do. You may want to use one of the worship services that you have liked best. You could prolong the part corresponding to the sermon by having several in your group speak to the same or different points.

If your church does not celebrate Youth Sunday, then plan what you as youth can do in your church to help in an ongoing program. The story placed at the end of next week's worship might be used in this program and then discussion of it held over for the week following.

HYMN: "Take My Life and Let It Be"
BENEDICTION: Jude, verse 24.

January 27

THEME: *We Praise God* (4)¹

PRELUDE: Organist may choose a favorite hymn of the group and play it over softly several times.

HYMN: "I Love Thy Kingdom, Lord"
INVOCATION: Hosea 14:1-2 (ending with "graciously")

PRAYER: Leader or Adviser may pray spontaneously, finishing with the Lord's Prayer.

SCRIPTURE IN CHORIC READING (4):
Psalm 100

(Divide into two groups: light and heavy voices)

Light Voices: Make a joyful noise unto Jehovah,

Heavy Voices: All ye lands.

Light Voices: Serve Jehovah with gladness; come before his presence with singing.

Heavy Voices: Know ye that Jehovah, he is God: It is he that hath made us, and we are his;

Light Voices: We are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, And into his courts with praise:

Heavy Voices: Give thanks unto him, and bless his name.

Light Voices: For Jehovah is good; his loving-kindness endureth for ever,

Heavy Voices: And his faithfulness unto all generations.

HYMN (4): "Te Deum Laudamus" (the Latin words mean, "Thee, O God, We Praise") Read the words together. Then sing.

We praise thee, O God:

We acknowledge thee to be the Lord.

All the earth doth worship thee,

The Father everlasting. Amen.

LEADER: Tell story "Time is More Than Money," below

OFFERING: Play the music of a favorite hymn as offering is being collected. (Many groups prefer to place an offering box near the entrance and have

members put in money before the regular service. But whatever method you use, you will want to dedicate the money and yourselves often).

DEDICATION PRAYER:

O God, we thank you that we are your hands and feet. Help us to use all of our physical powers in your service. Bless the money we bring from our allowances, from the work we have done, but bless especially every act that we do for this church and for the great church on earth. Amen.

BENEDICTION: Quiet recital of *Te Deum Laudamus* as tune is played softly.

STORY:

TIME IS MORE THAN MONEY

One junior high group made out a questionnaire following a lot of discussion and thinking. Through it they tried to find out anonymously from their own members how much money each young person contributed to the organization, to the church itself and to the church school. They asked the ways in which their members earned or received money and how much each really wanted to give of his income. Many gave 15 per cent of their weekly income to the group, some more. Others gave very little.

Out of this discussion came the use of weekly offering envelopes for this organization. But also out of the evaluation of money and earning power, came the idea of contributing time. Time is valuable, and yet not many junior highs get very much money for their time.

These young folks asked the chairman of the Board of Deacons, the president of the Ladies' Guild, the church school superintendent, the janitor, the minister, and the church secretary what needed to be done around their church that junior highs could do.

From the answers they made a list. It read like this: sand and paint nursery chairs, scrub kindergarten tables, make some new toys for primary, help shovel snow in winter, deliver church letters for pastor with a fleet of bikes, help set up tables for next church supper and set the tables.

Each month a committee checked on this list, corrected it, added new items. As individuals worked any number of hours in a week, they wrote their hours on a slip and dropped it into a small wooden box. Some suggested that these slips be added to the offering plate each Sunday and be dedicated with the money. That was done for a little while. Finally these young folks came to the feeling that time was worth more than money, if time represented church work.

Read one or two of the slips that were in the box and you will catch a glimpse of how these boys and girls felt.

"I gave three hours last night to baby sitting so that Mr. and Mrs. _____ could go to choir rehearsal. They have good voices. Mr. _____ offered to pay me, but I refused. This was church 'time'."

"Dick and I cleaned every big lampshade in the church dining room. We also renewed bulbs. We noticed the bad condition of ceiling paint and have asked our dads to get up a work group of men to paint the dining room. Our work, four hours for each of us, was dirty and twisty. I wouldn't have done it for money."

The pastor finally felt that this group worked so earnestly for the church that he had a junior high usher bring forward all the "work slips" on Communion Sunday and he dedicated them at the altar.

What is your own feeling about giving to the church? Does it include both money and service? How much?

In New York 5 FINE RESTAURANTS

sleep like a top

at the New Prince George Hotel

Singles with bath from \$4.00

28th just East of 5th Ave.

Unbreakable...moulded to look like glass. Light-weight, noise free. Economical. Standard height.

clearlyte COMMUNION CUPS

\$8.167 \$1.25 Doz.

SPECIAL OFFER

Mail \$1.00 for trial lot of one dozen sent postpaid.

Order from your dealer.

55 Sudbury St., Boston 14, Mass.

Shudbury BRASS GOODS CO.

CAMP AND CONFERENCE DIRECTORS

LET US PAY THE MEDICAL BILLS FOR your CAMPERS



Hundreds of camp men know from experience the prompt courteous attention given all arrangements and claims.

Low Cost

Write for Latest Details

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY

210 E. BERRY STREET FORT WAYNE 2, INDIANA

Senior High and Young People's Departments

by Oliver and Edith Cummings*

THEME FOR JANUARY: *Christian Citizenship*

For the Leader: The fourth area of emphasis of the United Christian Youth Movement program is our January worship theme.¹ "The Call to United Christian Youth Action" comes during Youth Week beginning the last Sunday of the month and including the first Sunday of February. (The November issue of the *International Journal* was devoted to an interpretation of this Call.) It will be well to have in mind this challenging effort to enlist a million young people. The worship services during January should prepare the way for a hearty response to The Call, including its program of activity in areas of Christian Citizenship. Note reference to contribution envelopes in the last service.

January 6

THEME: *Concerned Christian Citizens*

INSTRUMENTAL MUSIC: "Ring Out the Old, Ring in the New"

CALL TO PRAYER: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not . . . thus saith the Lord." (Jeremiah 33:3,4a.)

THE LORD'S PRAYER (Sung as a solo or spoken by group)

HYMN: "Ring Out the Old, Ring in the New"

SCRIPTURE: Psalm 127:1; Proverbs 29:2; Leviticus 25:10b, 18; Isaiah 41:6.

Read also the summary of these laws in Matthew 22:37-39.

TALK: "They Were Concerned"

Good citizenship depends upon Christian concern for others. This quality, expressed in the lives of those who have really cared, is that which has given us our rich national heritage.

Thomas Jefferson and other signers of the Declaration of Independence were concerned when they wrote: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

Abraham Lincoln was concerned when he said: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and all nations."

Benjamin Franklin was concerned when

*Dr. Cummings is Minister of Evangelism and Education, First Baptist Church, Los Angeles, California.

¹See page 42 of the November *International Journal* for listing of common Youth Commissions. See page 40 for correct wording of the Commission on Christian Witness.

he said: "I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without notice, is it possible that an empire can rise without his aid?"

HYMN: "God Send Us Men Whose Aim 'Twill Be"

MEDITATION: "Our Burden of Concern"

The incident is told of a visitor who, following a performance of the Passion Play at Oberammergau, sought out Anton Lang, who portrayed the Christus and remarked to him, "When I watched you in the play it seemed as if the cross really were heavy."

"It is, replied Anton. "It is heavy; I can scarcely lift it."

"Why do you have it so heavy, when it is only a play?"

Anton replied, "If I do not feel the weight I cannot act the part."

If we as Christian citizens do not burden ourselves with concern for others we cannot play the part for which Christ has cast us in the drama of life. Our concern starts at home. What kind of a neighborhood are we permitting to exist around us or near us? What kind of a community have we provided for others? What things are we allowing to exist which are hurtful? Anything that degrades human personality should be an added weight to the cross which we must carry for Christ. His words are stern: "Whoever causes one of these little ones who believes in me to sin, it would be better for him to have a great millstone fastened round his neck, and be drowned in the depth of the sea." Are there things in our community which causes "one of these little ones to sin?"

We are at the beginning of a new year. We have made our private and personal resolutions. Shall we take inventory and discover how we may be more worthy of our responsibility as Christian citizens? Shall we prepare ourselves to respond with a million others in the United States to "The Call to United Christian Youth Action?" This Call is to be issued on February 3rd and will summon us to Christian conviction and cooperative action with other young people in our own country.

A YOUNG PERSON:

As a concerned citizen of the Kingdom of God, this year I must—

—take an interest in my community politics.

—take advantage of my privilege of casting my vote.

—with determination track down those influences which degrade human personality.

—when I have found them, use my influence and intelligence, to put such evils out of existence.

—wholeheartedly support the church and other agencies in fighting all evils of greed, graft and immorality.

—demonstrate the spirit of love in my concern for others and their highest welfare.

—join hands with other Christian youth

in my own and other communities in response to The Call to United Christian Youth Action and do my part in making a Christian world.

HYMN: "That Cause Can Neither Be Lost Nor Stayed"

BENEDICTION

January 13

THEME: *Christianizing Human Relationships*

INSTRUMENTAL MUSIC: Theme from second movement "New World" Symphony by Dvorak

CALL TO PRAYER: "O come, let us worship and bow down; Let us kneel before the Lord our Maker."

RESPONSE: "Holy, Holy, Holy Lord of Hosts" (*Sanctus*)

THE LORD'S PRAYER

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

SCRIPTURE READING: Ephesians 4:23-32, 5:1-2a

POEM

Years are coming, years are going, creeds may change and pass away,
But the light of love is growing stronger, surer day by day.

Be ye as the light of morning, like the beauteous dawn unfold,
With your radiant lives adorning all the world in hues of gold.

Selfish claims will soon no longer raise their harsh discordant sounds,
For the law of love will conquer, bursting hatred's narrow bounds.

Human love will spread a glory filling men with gladsome mirth,
Songs of joy proclaim the story of a fair, transfigured earth.

—Author unknown

LEADER: Let us listen in quiet meditation to penetrating words on human relationships from one of the prophets of our times, Sherwood Eddy:

WORTH LIVING FOR

"Nineteen centuries ago a Galilean carpenter in an obscure province of the Roman Empire of blood and iron and gold hurled into a warring world a message of Good News. He proclaimed a new social order which he called the Kingdom of God on earth. With bold, concrete practical idealism he interpreted life as ultimately personal and spiritual. He did not believe in an unexplained and sordid world merely of matter and force, nor of the fittest to fight. He did not advocate a class war motivated by hate, the dictatorship of one class, however large or needy, based upon the compulsion of armed force and terror, red or white. He was not concerned with economic 'surplus values' but with human values.

"For him all life derives its meaning and power from its source, and that source is not matter but spirit, not hate but love, not man but God. In him we live and move and have our being, so that all life is of infinite worth, with eternal possibilities.

"Life to him was not a sordid scramble for wealth and power. It was not a rushing distraction, a fiercely competing conflict of hate. It gained a repose because it was unmoveably centered in a single principle—love. Love meant the full sharing of life, in limitless self-giving and self-sacrifice, for the building of a new social order which was at once 'the commonweal of God' and a brotherhood of cooperative goodwill. And this new hu-

manity, this practical ideal of a social order which was at the same time a Kingdom of God and a democracy of free men, was gloriously possible. It was worth living and dying for."²

SILENT MEDITATION: Let us continue to meditate in silence as we each ask ourselves the question, "What am I willing to live for and to die for if necessary?" (The soft music of opening hymn might be played.)

YOUTH'S DECLARATION:

I believe in God, who is for me spirit, love, the principle of all things.
I believe that God is in me, as I am in Him.
I believe that the true welfare of man consists in fulfilling the will of God.
I believe that from the fulfillment of the

²Sherwood Eddy in *The New World of Labor*, Harper & Brothers. Used by permission.

will of God there can follow nothing but that which is good for me and for all men.

I believe that the will of God is that every man should love his fellow men, and should act toward others as he desires that they should act toward him. I believe that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth—

To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign.

—LEO TOLSTOY

HYMN: "O Young and Fearless Prophet" or "Lead On, O King Eternal"

BENEDICTION: As we leave this place may we go out to "walk in love as

Christ hath loved us and hath given himself for us." Amen.

January 20

THEME: *Spiritual Foundations for Citizenship*

INSTRUMENTAL MUSIC: "God, Who Touchest Earth with Beauty"

CALL TO PRAYER: Psalm 143:1,8

HYMN: "I Would Be True"

SCRIPTURE READING: 1 Corinthians 9:24-27; 3:13-17

SOLO: "Temper My Spirit" (*In Hymns for Creative Living*, Judson Press)

TALK: "Starting with Ourselves"

As we consider how we may establish spiritual foundations for good citizenship and how we may help to solve the social problems of our time, it is evident that we must start with ourselves. We have all been shocked by recent revelations of crookedness in politics and in college athletics. We know that there is a close relationship between the two. Our worship of God is not genuine if we seek to run away from the true facts about ourselves: our own wickedness and our need for forgiveness and strength to resist evil and do good.

The fact that there is among American youth so much cheating, drinking, gambling, petting, presents a great challenge to Christian young people to take the lead in establishing Christ-like standards. Without such standards our own lives disintegrate and our society ends in chaos. The basis of good citizenship is the personal integrity and strength of character of the individual citizen.

Today in our worship service we seek to gain help from God to "bring our bodies into subjection" and control. As Paul suggests, our bodies are the temple of God and therefore holy: Like athletes training for a race, we discipline and train ourselves for success in the race of life. We do this for our own sakes, for we know that the disciplined and controlled life is the abundant life, and we do it that we may be of real help to others as worthy citizens of the Kingdom of God.

Hornell Hart has put some basic facts in a litany:

"I am not my body; I am that which uses my body.

I am not my emotions; I am that which controls my emotions.

I am not my thoughts; I am that which directs my thoughts.

I am Spirit!

God is spirit, and they that worship him must worship him in spirit and truth.

'Speak to him thou, for he answers,

And spirit with spirit shall meet:

Nearer is he than breathing;

Closer than hands and feet.'"

MOMENT OF PRAYER: (Guided)

May we pray a prayer for forgiveness . . . O God we have been content to accept the easy standards and low ideals of our associates. We have betrayed Christ in our daily lives . . . O God forgive us . . . May we pray a prayer for strength of character . . . O God, help us to have the courage to withstand ridicule. Help us as Christians in establishing high standards of personal living . . . O God, strengthen us.

MOMENTS OF DEDICATION

"O Jesus, Prince of life and truth,



Christmas Gifts that Mean the Most

The most meaningful Christmas gifts are those which carry the true spirit of Christmas and continue to carry this spiritual message day after day, month after month. A subscription to *The Upper Room* is that kind of a gift.

Spiritual Message: Every day for a whole year this Christmas gift brings a message of inspiration, comfort and joy. Here are gathered the choice devotional messages and prayers of people around the world, together with a suggested Bible reading and a thought for the day.

Inexpensive: A subscription to *The Upper Room*—six bi-monthly issues with a page for each day—costs only fifty cents—less than a cent a week.

Easy to order: Just make a list of the names and addresses to whom you would like to send a subscription and mail us that list with 50 cents for each name. We will send an attractive gift card in your name and send *The Upper Room* for the ensuing year.

Special pocket edition for service men and youth, exactly the same as the regular edition except in size. Fits pocket or purse, handy to carry. If this edition is desired, simply specify pocket edition. Same price as regular edition. Order NOW for prompt service.

THE UPPER ROOM

1908 GRAND AVE., NASHVILLE 4, TENN.

Use *The Upper Room* as a Christmas Greeting—17 copies of the January-February number (the beautiful full-color reproduction of Raphael's *Small Cowper Madonna* on the cover) and 17 Christmas mailing envelopes for \$1.

²Hornell Hart, in *Personal Religious Living*. Published by the International Council of Religious Education. Used by permission.

Beneath Thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and Thee,
To die, to suffer and be spent,
To set our brothers free.

In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to Thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress
We gladly enter in.

O Jesus once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy,
And spotless all to be.
We trust Thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christ-like self-control.

—Anon.

(The above poem can be sung to the tune *All Saints New*, C.M.D. or the music played while the poem is read by the leader.)

BENEDICTION: Jude, verses 24, 25

January 27

THEME: *Responding to "The Call"*

INSTRUMENTAL MUSIC: "Jesus Calls Us;
O'er the Tumult"

PRAYER:

Call to Prayer: "And he said to them,
'Come away by yourselves to a lonely
place and rest awhile.'"

Response: "Prayer Is the Soul's Sin-
cere Desire" (Read or sung as a solo.)

The Lord's Prayer

SCRIPTURE:

Call to Reading: "All the people gathered
themselves together as one man . . .
and they spake unto Ezra, the scribe, to
bring the book . . . and he read . . . and
the ears of all the people were attentive."

Scripture Readings: John 15:16; Luke
9:23-25; Ephesians 4:1-4; Philipians
3:13,14

Response:

Take up thy cross, let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart and nerve thy arm.

CHARLES EVEREST, 1887

SPECIAL MUSIC: "Hark! the Voice of
Jesus Calling"

GUIDED MEDITATION: "We Answer the
Call"

For the real Christian something new
and exciting is added to life. A sense
of meaning and purpose is given. This
arises from the fact that God calls every
life, for all of life.

Jesus said, "You did not choose me,
but I chose you . . . that you should go
and bear fruit." This is the good news
of the Christian Gospel, that God has a
purpose for every life, that he cares
enough to seek us out and that he offers
the opportunity of partnership with him.
As Paul said, "We are fellow workmen
for God."

Today is the day when the United
Christian Youth Movement is proposing
to enlist a million young people in the
Protestant Churches of North America
in partnership with God in a "Call to
United Christian Youth Action." As an
expression of their commitment, each per-
son is expected to contribute one dollar
during Youth Week, January 27-Febru-
ary 3, and participate in the program
of United Action in his own community.

Our imaginations are kindled and our
spirits stirred as we ask, "What might not
one million deeply committed young peo-
ple and dollars accomplish for Christ in
evangelism, community projects of service,
and for world peace through a program of
world Christian citizenship?"

The heart of the matter for each of us
is the deep conviction that God has called
us individually.

Meditate upon these New Testament
passages: I Corinthians 1:1, ". . .
called by the will of God." (Pause) Ro-
mans 8:28, ". . . called according to his
purpose." (Pause)

Ask yourselves these questions: What
am I called of God to do? What is his
will for me? What can I do *now* with my
life, right here where I live? How can I
help others to respond to the Call to
United Christian Youth Action?

HYMN: "In Glad Obedience to Thy Call"
CALL OF TITHES AND OFFERINGS:

(Leader:) We pause in this service of
worship and dedication to consider the
contribution envelopes of The Call to
United Christian Youth Action. If the
far-reaching purposes of this Call, upon
which so much depends, are to be ac-
complished, it will be necessary for each
of us to become "one of a million" by
making our contribution this week of one
dollar or more and supporting our money
with a program of action during the
months ahead.

(NOTE: Offering envelopes may be
presented in a community worship service
arranged in advance for Sunday, February
3rd, or in some other way by arrange-
ment with the local community leaders,
if there is to be no community worship
service. Envelopes and interpretive fliers
should be ordered well in advance in
quantities needed, from the United Chris-
tian Youth Movement, 79 East Adams
St., Chicago, Illinois, and should be dis-
tributed when the group assembles for the
worship service.)

OFFERING: "Give unto the Lord the glory
due unto his name; bring an offering

and come into his courts."

OFFERTORY: "I Gave My Life for Thee"

CALL TO SELF-DEDICATION:

O Master! when Thou callest,
No voice may say Thee nay,
For blest are they that follow
Where Thou dost lead the way . . .

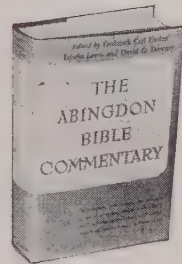
O Master! where Thou callest,
No foot may shrink in fear,
For they who trust Thee wholly
Shall find Thee ever near . . .

O Master! whom Thou callest,
No heart may dare refuse;
'Tis honor, highest honor,
When Thou dost deign to use.

SARAH STOCK, 1888

HYMN: "Take My Life and Let It Be"
BENEDICTION

The complete
one-volume
commentary
for our time . . .



The Abingdon Bible Commentary

Edited by Frederick C. Eiselen, David D.
Downey, and Edwin Lewis

Sixty-six of the world's foremost Bible
scholars have brought the best of
their study, research, and knowledge
to THE ABINGDON BIBLE COMMENTARY.
Here is the comprehensive one-
volume commentary for our day—
a library of 5 fact-filled books within
a single binding.

Articles on the Bible as a Whole
Articles on the Old Testament
Commentary on the Books of the Old
Testament
Articles on the New Testament
Commentary on the Books of the
New Testament

1,452 PAGES. MAPS IN COLOR

Regular Edition \$7.50

Thumb Indexed \$8.25

At Your Bookstore

Abingdon-Cokesbury

There's a
Beautiful
National
Bible for
Every Need

Home • Teacher • Lectern
Red Letter • Zipper
Color Cover • Testament

A MUST for
Christian
Workers

... The Testament
for Fishers of Men
—small, clear bold
type, valuable helps.
Three attractive
styles. Printed on
India paper.

Ask for
National Bibles
at your bookstore
BELOVED KING JAMES VERSION

"Certainly one cannot call this less than a 'Great Commentary.'"—The Christian Century

The *Christian Century's* appraisal is being confirmed over and over again by almost every religious journal and by the secular press as well. It is the most talked-about and the most highly praised religious publication in many a year.

"—can be truly called a book of a whole generation An epoch-making publication."—The Religious Book Club Bulletin.

"—the publisher's assertion that this is Christendom's most comprehensive commentary is not an overstatement."—The *Christian Herald*.

"A summation of centuries of investigation into the last details of the Bible."—Providence (R. I.) Journal (Editorial).

"It is exciting to find such a wealth of profound scholarship written in easily understood language."—The *Churchman*.

INVALUABLE FOR TEACHERS

"An answer to a great need of ministers and teachers today."—*National Council Outlook*.

"Thousands of ministers and teachers find it well worth having It is new complete a great constructive emphasis of the relevancy of the scriptures to the religious life of the twentieth century."—*World Call*.

"A must for pastors and Bible students. It will win more than the normal acclaim of the laity for its treatment is such that a scholastic background is not essential to understanding."—*Christian Index*.

"The effect is to re-emphasize the inspiration, authority, and wisdom of the Bible and to make it more than ever the guide to brotherhood and unity and the knowledge and love of God."—*New York Times*.

THREE printings BEFORE publication date!

The most convincing praise of all comes from the thousands of teachers of Bible, students of homiletics, ministers, and Christian laymen who now own the first published volume. More than 90 per cent of them have placed standing orders for all twelve volumes!

THE INTERPRETER'S BIBLE

A Complete NEW Commentary in 12 Volumes

It is the most complete and most efficient working tool ever devised for the teacher of God's word. It gathers together all that reverent scholarship has discovered about the Bible and provides *practical help* in interpreting its truths for human needs.

Two complete *Bible texts*—the King James version and the new Revised Standard version, *introductions* for every book in the Bible, *exegesis* for every verse in the Bible to make its meaning clear and *exposition* that interprets so as to bring out the teaching and preaching values.

Background for Fulllest Understanding

In addition, *The Interpreter's Bible* brings you an abundance of other materials for background or special information: 540 pages of General Articles covering vital subjects on the whole Bible and on each Testament; many outline and topographical maps; and in Volume XII exhaustive, usable indexes that will find for you quickly whatever you want in the whole commentary.

A Complete Bible Library

The Interpreter's Bible is a complete Bible library—100 ordinary length books packed into twelve handsome, convenient volumes. In these twelve volumes 146 of the best biblical scholars, teachers, and preachers of our time—enlisted from all parts of the English-speaking world and representing a cross-section of Protestantism—share with you their Bible knowledge.

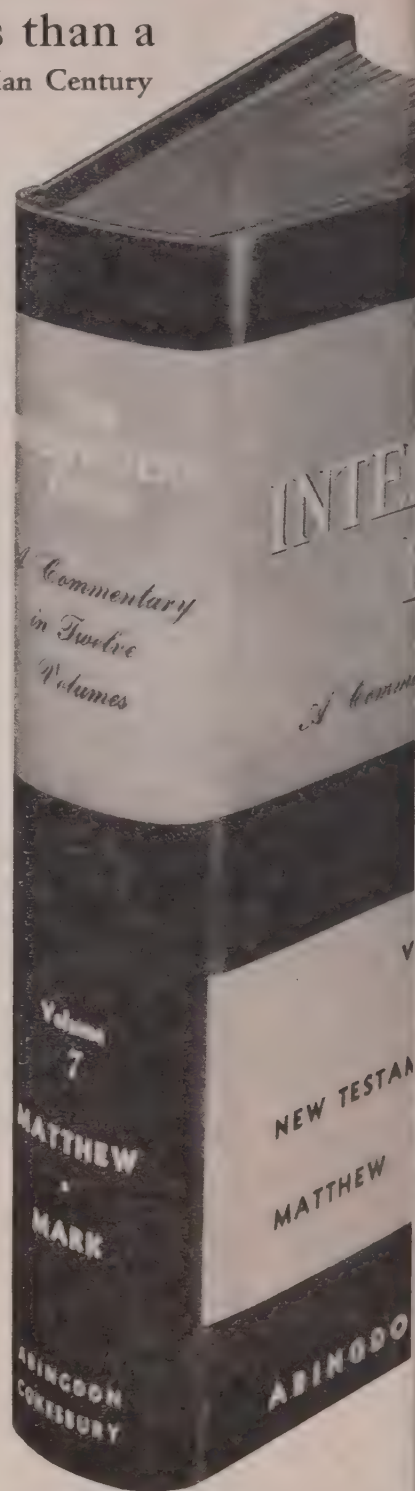
The first published volume of *The Interpreter's Bible* is Volume VII. It contains the General Articles on the New Testament and complete commentary on the Gospels of Matthew and Mark. The other volumes will appear at half-year intervals until all twelve volumes are published.

EASY TO OWN

It is easy to own all twelve volumes. Place a standing order with your bookseller now for each volume as published. Only two volumes to be published each year—one in the Spring and one in the Fall. You will acquire in easy stages "Christendom's Most Comprehensive Commentary"—an investment that will serve you every day for the rest of your teaching ministry.

Send your name and address to your bookseller for a free copy of this prospectus which gives complete information.

ABINGDON-COKESBURY PRESS

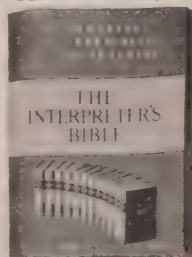


VOLUME VII

917 Pages

\$8.75

Size 6 7/8 x 10 inches



Please Be Patient! Don't blame your bookseller if he cannot fill your order promptly. The publishers are running two presses, each 24 hours daily, but have not as yet caught up with the demand for Volume VII.

With the New Books

The Art of Group Discipline

By Rudolph M. Wittenberg. New York 7, Association Press, 1951. 124 p. \$3.00.

Words, as well as people, may get into bad company; for example, the word "discipline." Too often discipline means the control which a leader must impose on the members of a group in order to make them conform.

Discipline, as interpreted in this book, does have something to do with control. The leader is responsible for developing control. But discipline at its best is not imposed from without. It develops from within. Discipline in this book, means "a process of change that comes about through the group of which the individual is a part."

About half of the book is given over to "an attempt to spell out what this whole complex idea of discipline, or control, really means." Successive chapters deal with the principles according to which control develops, the effect of the community on the group, the effect of the leader on group discipline, the effect of the group itself, and the question, "How do we know when we have had discipline?"

The remainder of the book deals with ways in which the leader can promote the process that leads to inner discipline.

But don't get the idea that you must read half of the book before you find something helpful to you, as leader. Almost every page brings illustrations of group experience, some of them given in case-study detail. The reviewer found many of his own short-comings on the pages of this book. He wishes that Dr. Wittenberg had written it twenty-five years ago!

If you are a teacher or group leader in the church, a minister, church school superintendent, director of Christian education, you'd better read this book now.

LEE J. GABLE

Gospel and Law: the Relation of Faith and Ethics in Early Christianity.

By C. H. Dodd. New York, Columbia University Press, 1951. 83 pp. \$1.50.

Delivered as the Bampton lectures of Columbia University in 1950, Dr. Dodd's book is aimed at a college audience with an ability to think clearly. It is a penetrating analysis of the basics of the New Testament, bringing into sharp relief the relation of the "Gospel" as "good news" and the ethical demands consequent upon acceptance of the Gospel. Dr. Dodd finds various levels of ethical teachings in the New Testament, from those paralleling the ethical systems current in pagan Greco-Roman society to the "Law of Christ," which "works by setting up a process within us which is itself ethical activity" (p. 77).

Religious educators and ministers should study this little book carefully

and share with their lay teachers the clear-cut principles which this author has shown to be central to the New Testament and basic to Christianity. Such a sharp focus as Dr. Dodd puts on the balance between "faith" and "works" is imperative for our day, and should challenge the church to clarify its stand.

Incidentally, Dr. Dodd's translations of the New Testament passages quoted are thought provoking in themselves.

J. C. TREVER

Ideas on Film

By Cecile Starr. New York, Funk and Wagnalls Co., 1951. 251 p. \$4.50.

The author of this book has done a service to educational groups interested in the use of film for the purpose of conveying ideas.

The Saturday Review of Literature for some time has carried, through its Film Forum, pertinent articles and reviews of significant literature in the development of motion picture films for educational purposes. The author of this book has collated the more important of these articles into a handbook which might well be studied carefully by any one who expects to produce or utilize film to get across ideas.

Particularly helpful is the pointing up of the wide scope of production and utilization aside from the purely entertainment field. The redefining of some terms such as "documentary" and "educational fields," is pertinent in a field that has grown so rapidly and with such diversity of interpretation.

Among the experts contributing articles are: Rudolf Arnheim, C. A. Seipmann, Pearl Buck, Julien Bryan, Arthur Knight, Wesley H. Greene and the author.

PEARL ROSSER

The Home Bible

Arranged by Ruth Hornblower. New York, Harper and Brothers, 1951. 393 p. \$6.00.

This is a large and handsome Bible anthology, illustrated with little-known drawings by William Blake and with attractive maps. The pages are large, clearly printed, with marginal titles and decorations in color. There are no chapter and verse designations except in the index. Only excerpts are given from some books, while the gospels and the histories have been condensed and cut to make a running narrative. Impressive selections from the Old Testament Apocrypha have been included where most appropriate.

This edition, which uses the King James Version, is primarily a literary approach to the Bible. In addition to the home use suggested in the title, it would be admirable for college students and "intellectuals" to whom the aesthetic aspects of the Bible would have appeal.

LILLIAN WILLIAMS

The Scandal of Christianity

By Emil Brunner. Philadelphia 7, The Westminster Press, 1951. 116 p. \$2.00.

By the title of this book Brunner affirms that the convinced Christian must accept the offensiveness of his gospel to ordinary canons of reason and humanistic optimism. There is an irrational "givenness" about the faith, especially apparent in its quality of historical revelation, and its doctrines of the Trinity and original sin. It validates itself by redeeming the believer. A direct, provocative statement of Brunner's modified Barthianism in small compass.

WINSTON KING

Man and State

By Eivind Berggrav. Philadelphia, Muhlenberg Press, 1951. 319 p. \$4.00.

The circumstances of the writing of this book are as interesting as the book itself is important.

For two long years Bishop Berggrav was held in solitary confinement in his forest cabin near Oslo. This book was written during his imprisonment: another message, like *Pilgrim's Progress* of another day, written by a prisoner of the Lord Jesus Christ.

Bishop Berggrav decided to publish it during the world-shaking days of 1943 and 1944. The manuscript was smuggled out to a Norwegian publisher. English readers are now indebted to Professor George Aus for his translation.

Imprisoned by the Nazi and Quisling forces, Bishop Berggrav knew at first hand the dreadful pretensions of the totalitarian state. But the Bishop was also a profound scholar of the history of the western democracies: Scandinavian, Swiss, British, French, and American. Thus his book is of far more than historical interest. It is by no means only a tract for the troubled times of the forties.

After considering the nature of the State, Bishop Berggrav discusses the basic theory which should underlie its structure and work. For those of us who are perplexed about the role of the State in its relation to the welfare of the individual—and who isn't perplexed these days?—here is a book of deep Christian insights.

G. E. KNOFF

The Coming-of-Age of Christianity

Edited by Sir James Marchant. Chicago 4, Henry Regnery Company, 1951. 190 p. \$2.50.

This is a book to give a Christian courage. A sub-title might have been, "The solid achievements of our Faith." We fearful Christians may be pardoned for our anxiety as we look ahead, dreading atomic warfare and equal disasters mercifully hidden from our frightened eyes. Is the cynical couplet true:

"After nineteen years of Mass

We've come as far as poison gas?"

Have nineteen hundred years of Christian faith really achieved much of anything at all?

Seven writers declare that a very great deal has been achieved. Four British writers survey the accomplishments of the centuries and three, including our own

78th annual edition
PELOUBET'S
SELECT NOTES for
1952
The world's leading commentary on
the International Bible lessons.
for Pastors, Teachers, Students
 by Wilbur M. Smith
 W. A. WILDE CO., Boston 16, Mass.

WHAT young people think and
 HOW they act are important

Use these
COURSES
 to
 strengthen faith
 and
 instill courage for
 Christian living

THE PROPHETS AND THE PROBLEMS OF LIFE
 Sidney A. Weston

A study course based on the great teachings of Amos, Hosea, Isaiah, Micah, Jeremiah, and the Book of Jonah, which have a pertinent message for our modern world. 75 cents

JESUS AND THE PROBLEMS OF LIFE
 S. A. Weston

Deals with such questions as: Does It Pay to be Popular? Why Pray? Is Faith in God Practical? What Shall We Do with Social Customs and Regulations That We Do Not Like? 60 cents

DISCOVERING JESUS Sidney A. Weston

In this study, the young people see Jesus in his own environment; see him handle his problems; and understand his message for his own time and for ours. 75 cents

JESUS' TEACHINGS S. A. Weston

Discussions dealing with the social aspects of religion, race relations, prohibition, social justice, war or peace. 75 cents

CHRISTIAN LIFE PROBLEMS H. T. Stock

Outline discussions, with questions, "cases" and problems, on such issues as friendship, law, tolerance. 70 cents

MY DEAR EGO Fritz Kunkel

Discussions based on the ideas, hopes, desires, and fears we have about ourselves. One or two copies needed for class use. \$2.50

THE PILGRIM PRESS
 14 Beacon St., Boston 8, Mass.
 19 S. La Salle St., Chicago 3, Ill.

Kenneth Latourette and Henry Pitney Van Dusen, look ahead at the next half century closing out this second millennium of Christian history.

There is no fatuous assurance here that everything is going to come out all right. But there is reasoned Christian hope based upon the Christian assurance that while all things may not yet be put under Him, the final victory is with Jesus Christ, the Lord of history.

G. E. KNOFF

The Religious Foundations of Leveller Democracy

By D. B. Robertson. New York 27, King's Crown Press, 1951. 175 p. \$2.75.

"An important contribution to the understanding of 17th Century English Puritanism, especially of its 'left-wing' branch. The relation of the basic religious beliefs of these people to English democratic and constitutional institutions is clearly shown."

G. E. KNOFF

Funk and Wagnalls New Standard Bible Dictionary

Ed. by Melancthon W. Jacobus and others. Garden City, N. Y., Garden City Books, 1951. Reprint, Third Revised Edition. 965 p. \$4.95. Thumb-indexed, \$5.45.

A reprint of a well known and excellent volume. Listed alphabetically are thousands of factual explanations of places, persons, objects, and other references found in the Bible. Also included are pertinent facts about the various Bible books. It contains many illustrations and a number of maps in color. This book is a bargain at the price and should be in every church library that does not have an adequate Bible dictionary for use by the teaching staff.

LILLIAN WILLIAMS

The Religions of Mankind

By Edmund Davison Soper. Nashville 2, Abingdon-Cokesbury, 1951. 253 p. \$3.50.

47 years of Leadership!
Tarbell's
for 1952 teachers' guide
 Edited by Frank S. Mead
 Year after year, thousands recognize and acclaim Tarbell's as the irreplaceable guide to the teaching of the International Sunday School Lessons. Packed with new and fresh illustrations.
 \$2.50
 AT YOUR BOOKSTORE
FLEMING H. REVELL COMPANY NEW YORK 10

A revised edition of a popular and authoritative text on comparative religions. Dr. Soper's recent residence in India has caused him to add a full treatment of Jain and Sikh religions. Written with clarity and simplicity, it would be usable in church school classes for youth and adults.

LILLIAN WILLIAMS

The Gospel of God

By Anders Nygren. Philadelphia, Westminster Press, 1951. 104 p. \$2.00.

Anders Nygren, author of *Agape and Eros*, here writes a pastoral letter to the ministers of the Swedish Lutheran church as their newly-elected bishop. It is a warmly affirmative approach to Christian preaching, not a philosophical treatise. Nygren urges ministers to consider themselves heralds of the gospel of God's redeeming love to men. While written in Lutheran context, it is yet meaningful to those outside.

WINSTON KING

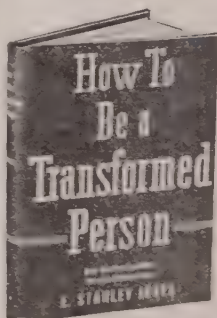
Moffatt Vest-Pocket New Testament and Psalms

N. Y., Harper & Brothers, 1951. Leather, \$4.75; Morocco, leather lined, black, \$7.00; maroon, red, blue, brown, \$7.50.

A very small edition of the New Testament and Psalms, using the interesting modern Moffatt Translation. Legible considering size. Packaged in gift box.

To Guide You into a NEW Kind of Life . . .

How to Be a Transformed Person



The NEW Book of Daily Devotional Readings
 by **E. STANLEY JONES**

52 weeks of purposeful daily meditations—to help you

- Release yourself from the tensions of worry and dissatisfaction into peace and happiness
- Achieve radiant health in body, mind, will, emotions
- Live purposefully and victoriously
- Grow into greater spiritual maturity—a deeper understanding of the meaning of transformation for you, your associates, and all men

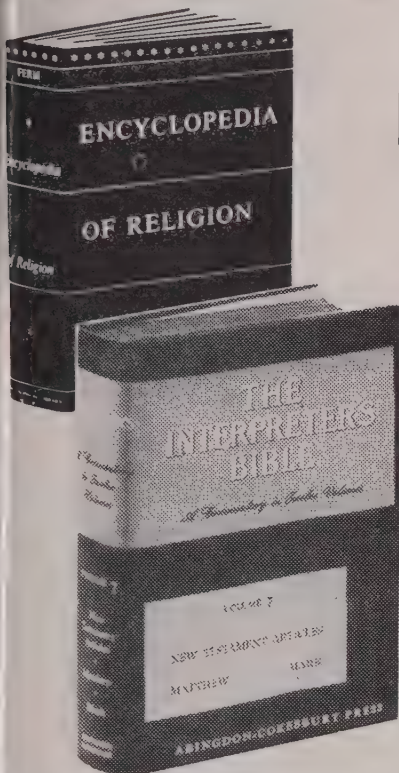
384 Pages

Pocket Size

\$1.50

AT YOUR BOOKSTORE *Abingdon-Cokesbury*

FREE . . . to new members of the RELIGIOUS BOOK CLUB



This is yours--FREE ENCYCLOPEDIA OF RELIGION

Edited by Vergilius Ferm, Ph.D.

ENCYCLOPEDIA OF RELIGION, written by 190 scholars and edited by Vergilius Ferm, is a big book of 864 pages. It is the finest desk-size ready reference on religion in existence. Thousands have gladly paid ten dollars for the same hand-

somely bound, well-printed, and specially reinforced volume which is now offered to you without charge.

"Covers every religious faith . . . a book of surpassing value."—*Christian Advocate*. Regular price, \$10.00

◆ Your first selection as a member . . . THE INTERPRETER'S BIBLE

Volume VII, ARTICLES OF THE NEW TESTAMENT: MATTHEW: MARK

● Christendom's most comprehensive commentary—a working tool for the preacher and teacher. This first volume of THE INTERPRETER'S BIBLE to be published includes fourteen outstanding articles on the New Testament, and the entire Gospels of Matthew and Mark as given in the text of two complete Bibles—the King James and the Revised Standard versions presented in parallel columns. Paragraph by paragraph it opens up what the writer meant, what his first readers understood, and the meaning and application for today of each particular passage. 944 pages, maps. \$8.75.

ADVANTAGES OF MEMBERSHIP ◆

AS A MEMBER YOU WILL RECEIVE A FREE BONUS BOOK with every fourth Club selection you accept. You will be able to take advantage of special prices on occasional Club selections. Furthermore, to insure that you will receive only books that will be of permanent value to you a "No Book" form is enclosed with your monthly Bulletin so that you can notify us whenever you do not want the current choice; and you may return any Club selection for full credit within ten days of receipt if not entirely satisfied.

PLUS . . . FREE MONTHLY BULLETINS FOR RELIGIOUS BOOK CLUB MEMBERS ONLY.

One of the most worthwhile advantages of membership in the Religious Book Club is your free-with-membership monthly Bulletin. Attractive, well-printed and easy to read, this special Bulletin gives you news and reviews of as many as forty of the new, current books of spiritual interest. It not only contains a full description of the coming month's selection, bonus books, and books with bonus credits, but also extensive reviews of all important new religious books and novels, poetry and general books which have particularly worthwhile spiritual or religious themes. For 23 years the RBC Bulletin has been recognized as one of the best sources of authoritative, up-to-the-minute information by librarians, ministers and students. Interesting and helpful, it is the only Bulletin that will keep you completely abreast of the latest and most important religious reading.

Start our membership with one of these books of permanent value:

PLEASE SEND ME AS MY FIRST SELECTION:

- | | |
|---|--------|
| <input type="checkbox"/> THE INTERPRETER'S BIBLE Volume VII | \$8.75 |
| <input type="checkbox"/> THE LIFE WE PRIZE by Elton Trueblood | 2.50 |
| <input type="checkbox"/> PROTESTANT THOUGHT IN THE TWENTIETH CENTURY edited by Arnold Nash | 3.75 |
| <input type="checkbox"/> CHRIST AND CULTURE by H. Richard Niebuhr | 3.50 |
| <input type="checkbox"/> GOD IN EDUCATION by Henry Pitney Van Dusen | |
| and GO TELL THE PEOPLE by Theodore Parker Ferris | |
| Double selection—Combined price to members only (regular price \$4.00) | 3.75 |

IJ 12

Religious Book Club, 76 Ninth Avenue, New York 11, New York
You may enroll me a member for one year and send me my free copy of ENCYCLOPEDIA OF RELIGION, and the monthly RBC Bulletin. This will be shipped with my first selection checked above. Thereafter, I am to receive an additional free book as a bonus for every four Club selections I choose. I will let you know promptly whenever I do not want the monthly Club selection.

Mr. _____
Rev. _____
Mrs. _____
Miss _____
Street _____
City _____ Zone _____ State _____

The most fitting Christmas Gift of all!

A MAGNIFICENT, self-explaining Study Edition which brings a full understanding of the Scriptures to the modern reader, and yet retains the complete text of the beloved King James Translation. Almost 2,000 pages, beautifully printed and bound. 126-page Concordance; maps. *Black Morocco, stamped in gold, \$19.50. Buckram, \$10.00*

THE WESTMINSTER
STUDY EDITION
OF THE



Holy Bible

At all bookstores, **THE WESTMINSTER PRESS**

The Road to Bithynia

By Frank G. Slaughter. New York 22, Doubleday and Company, 1951. 330 p. \$3.50.

This absorbing historical novel has the authenticity to justify the publishers' referring to it as a "fictional biography" of the beloved physician, Luke. Written by a present-day medical man, it naturally emphasizes the professional side of Luke's

career while explaining how he came to write his gospel.

While the author has done careful research, there are a few inaccuracies. Stephen, for example, had no Roman trial but was executed by mob violence. Most scholars agree that the Gospel of Mark precedes that of Luke in point of time. The religion of Mithra was limited to men; scholars cannot discover that priestesses took part in its ritual, but rather find that women were not permitted to enter its sanctuaries.

While the book is principally a "rousing good story," there is philosophy and theology woven into it. Miracles generally are given natural explanations by Luke while Paul insists on divine intervention. The reader is permitted to decide for himself who is correct. Referring to Bithynia, the goal of his life, he strikes the keynote of the book by saying that it is "a place of the mind more than of the world. I think I reached Bithynia years ago."

The story begins with the death of Stephen, follows the young Luke through a Greek counterpart of medical school, adventures as a military surgeon, and finally as traveling companion to a very real Paul. The love story with Thecla is tender but inclines toward sentimentality. The book ends with her death and the publication of Luke's gospel.

Paul is perhaps the most masterful piece of character delineation in the book. The portrayal of Paul as impulsive, opinionated, and jealous of his apostolic position is much stronger than that of the main characters. His growth into the worthy ambassador of his Lord in Rome shows real artistic mastery. It is a good story, popular in the Lloyd Douglas tradition. L. V. McCLURE

Christmas is Bible-giving Time

... no finer gift than a Bible, no finer Bible than National

No. 254X. India paper gift edition. Approximately one inch thick; genuine leather overlapping covers; gold edges, fully flexible.

No. 456. A magnificent lectern or special gift edition in Turkey Red Morocco leather over embossed, beveled edge stiff boards.

Also see the National Testaments wherever Bibles are sold.

Ask for
National Bibles
at your bookstore
BELOVED KING JAMES VERSION

WHY THIS NEW TESTAMENT SOLVES YOUR CHRISTMAS SHOPPING PROBLEM

We give gifts at Christmas to celebrate the birth of Jesus nearly 2000 years ago. What more appropriate Christmas gift could you choose than the Book that tells the glorious ever-new story of Jesus in the language we use today?

This year you can solve your Christmas gift problems with the Revised Standard Version of the New Testament. A complete, authorized version in language all can understand, it will bring a fresh spiritual experience of the Bible's joyous message to those you love.

**Newest Testament
Really Our Oldest**

In the 340 years since the King James translation, dramatic new discoveries of old documents have shed new light on the Scripture. The Revised Standard Version of the New Testament is based on the most authoritative manuscripts . . . some more ancient than any previously known. Thus, this new version is really our *oldest* New Testament. And it is more accurate and easier to read.

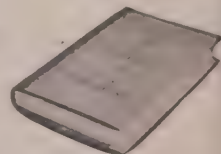
**Perfect Gift
For Young or Old**

Confusing, out-of-date expressions are gone. Direct, understandable language quickens each verse to glorious meaning . . . yet the poetic beauty of the King James Version is preserved. The Revised Standard Version of the New Testament is ideal for children: there are no obscure, old-fashioned phrases to confuse young people, or dull their eagerness to read. And many devout readers of the King James Version praise the richer understanding this new revision has brought them.

This New Testament is available in many editions, ranging from the handy 65 pocket edition to the genuine black Morocco at \$10.00 and the exquisite blue and red leather editions at \$15.00.

The Revised Standard Version of the New Testament is authorized by the National Council of the Churches of Christ in the U.S.A. This Christmas, let it bring renewed inspiration to you and to those you love.

Only authorized
version in the
language we
speak today



THOMAS NELSON & SONS

19 East 47th Street • New York

What's Happening

Christian Youth Conference of North America Projected

CHICAGO, Ill.—“To unite committed youth in Christian action” is the purpose of the fourth quadrennial Christian Youth Conference of North America to be held August 25-30, 1952, at Purdue University, Lafayette, Indiana.

That announcement has been made by R. JAMESON JONES, director of the conference. The theme of the meeting is “United! Committed! IN CHRIST!” The theme continues an emphasis of the 1948 Christian Youth Conference of North America, which 3,000 delegates attended in Grand Rapids, Michigan. Two previous meetings were held at Lakeside, Ohio.

Some 2,000 young people and adult leaders of youth are expected at the 1952

Purdue conference. Quotas have been given to denominational youth directors, and all registrations will be handled through their offices. State councils of churches and youth-serving agencies will support CYCNA and urge their leaders to register through denominational offices.

Mr. Jones has joined the staff of the United Christian Youth Movement, sponsor of the Christian Youth Conference, to work half-time until May and full-time in the summer. He is a student at Garrett Biblical Institute in Evanston, Illinois. He was director of the National Convocation of Methodist Youth which 5,000 youth adult leaders attended at Purdue University August 27-31, 1951.

Councils in Action

NEW RICHMOND, Ind.—REV. KEMER G. McCOMB, former Executive Secretary of the Council of Churches of Greater Cincinnati, died on September 4. Mr. McComb had spent twenty-one years in interdenominational service in three states. He held pastorates in New Jersey and Ohio and for a time was Associate Pastor and Minister of Education of the Broad Street Presbyterian Church in Columbus, Ohio. For eight years he served as Professor of Bible and Religious Education at Jamestown College, North Dakota. During that time he served on several committees of the North Dakota Council of Churches.

From 1918-1920 Mr. McComb was Executive Secretary of the Somerset County Council of Religious Education of Somerset, N. J., and from 1923-29 Executive Secretary of the Essex County Council of B. R. E. of Newark, N. J. From 1942-46 Mr. McComb served as Executive Secretary of the Church Federation of Dayton and Montgomery County, and for the next four years was Executive Secretary of the Council of Churches of Greater Cincinnati. He resigned this position in 1950 and has been serving as pastor of the Cranston Memorial Presbyterian Church of New Richmond, Indiana.

LEXINGTON, Ky.—The Kentucky State Council of Churches has recently appointed Dr. ALEXANDER M. WARREN as Executive Secretary. Dr. Warren takes the place of the REV. WILLIAM G. WALKER who, on July 15, became the Executive Secretary of the Tennessee Council of Churches with headquarters in Nashville.

Dr. Warren is a graduate of Davidson College in North Carolina and of Prince-

ton Theological Seminary. He was pastor of the First Presbyterian Church of Frankfort 1933-37. He served several years as Director of Evangelism of the Board of National Missions of the Presbyterian Church, U.S.A. In this capacity he directed conferences on evangelism and conducted evangelistic missions in all parts of the United States. Dr. Warren's headquarters will be at 152 East High Street, Lexington. The President of the Kentucky State Council is Dr. HAYES FARISH.

LOS ANGELES, Calif.—REV. JAMES T. SMITH is the new Associate General Secretary of the Southern California Council of Protestant Churches. Mr. Smith is a graduate of Yale Divinity School and is an ordained Methodist minister. For the past several years he was chaplain of the Pennsylvania State College.

Mr. Smith has served churches in California; namely, the Methodist Church in Berkeley, and the First Methodist Church in Pasadena. He has also been Director of the Wesley Foundation for the University of California.

HARRISBURG, Pa.—The Pennsylvania State Council of Christian Education recently announced the appointment of a Director of Youth Work, the REV. MARTIN HOPKINS. For the last thirteen years, Mr. Hopkins has been a member of the Central Pennsylvania Conference of the Methodist Church, his most recent pastorate being at Chestnut St. Church, Shamokin. He served as director of youth work in the Sunbury district and for the last two years was in charge of the Conference on Christian Vocation.

Mr. Hopkins succeeds the REV. IVEY J. SHUFF as Director of Youth Work. Mr.

Hopkins' major work will be the promotion of The Call to United Christian Youth Action. He will also be in charge of youth camps at Camp Kanecatake and will be the staff executive for the Pennsylvania Council of the United Christian Youth Movement.

SPRINGFIELD, Ill. — The Illinois Church Council has announced the appointment of the REV. ROY A. KALE as Associate Executive Secretary. He began his work in September. Mr. Kale carries special responsibility for finance and also shares in the total program of the Council.

Mr. Kale has been pastor of the Fifth Presbyterian Church in Springfield for the past eleven years. He is a graduate of Jamestown College and of McCormick Theological Seminary and has done graduate work in the field of Christian education.

MINNEAPOLIS, Minn. — THE REV. ORVAL C. DITTES was recently appointed executive secretary of the board of education of the Minnesota Methodist Conference. He is a graduate of Hamline University and of Garrett Biblical Institute. He was for six years Superintendent of the Duluth District of the Methodist Church and for three years pastor of the Hibbing Methodist Church. He also served for nine years as director of Christian education for the Wisconsin Methodist Conference.

WILMINGTON, Del. — THE REV. PHILIP DUNNING has been appointed to the staff of the Wilmington Council of Churches. He will have supervision of radio, Christian education and the young people's program. Mr. Dunning is a native of Maine, and a graduate of Syracuse University, where he specialized in radio production. He studied at the Chicago Theological Seminary, majoring in religious education. For several years he was chaplain for the Chicago Council of Boy Scouts. Mr. Dunning was very active in the Student Christian Movement in New York State, and was a member of the Protestant Youth Relations Committee of the Chicago Church Federation.

OMAHA, Nebr.—MISS ELIZABETH McLAUGHLIN of Kansas City, Missouri, was employed on October 8 as Director of Christian Education by the Omaha Council of Churches.

Miss McLaughlin, B.R.E., Hartford Seminary Foundation, B.Sc.Ed., and M.A. Northwestern University, has had ten years of experience as a public school teacher and as teacher in the Virginia weekday religious education program. She taught for three years in the West Side Community House, Cleveland, and was superintendent of the Highland Bay Community House, Utah for three years. Her experience includes service as a director of religious education at the First Methodist Church, Baltimore, and Director of Religious Education in Utah under the board of the Methodist Church.

Miss McLaughlin becomes the second full time member of the staff, joining the REV. W. BRUCE HADLEY, Executive Secretary, who came to the Omaha post January 1, 1947.

The Smith-Goodspeed Bibles

A modern translation designed to bring to the modern mind the timeless meaning of the Bible. NOT a revision of older translations but a NEW translation for the present by present-day scholars. Bibles and Testaments in 19 handsome editions. Wide range of bindings and prices. Write for free descriptive circular.

AT ALL BOOKSTORES

The University of Chicago Press • 5750 Ellis Avenue • Chicago 37, Ill.

Lemuel Petersen Goes to Chicago Federation

CHICAGO, Ill.—THE REV. LEMUEL PETERSEN, formerly Director of Public Relations for the International Council of Religious Education, and since January 1 Associate Director of the Central Department of Public Relations of the National Council of Churches, resigned his position on October 1. He has become Associate Executive of the Church Federation of Greater Chicago, in charge of public relations and finance. He will be associated with the REV. JOHN W. HARMS, Executive Vice-President of the Federation.

Mr. Petersen has given effective publicity to the work of the Council in many ways, especially in news releases to the secular and the religious press. He has secured widespread publicity for such special events as Christian Education Week, National Family Week, Youth Week, Children's Work Regional Conferences, and the publication of the Revised Standard Version New Testament. Each year he handled press relations for the annual meetings of the International Council and also had charge of this work for various international conventions in religious education. He is currently president of the National Religious Publicity Council and a member of the Board of Managers of the *Protestant World*.

Mr. Petersen came to the International Council of Religious Education in 1947, after graduation with the B.D. degree from the Yale University Divinity School. While at Yale he did newspaper work on local papers and taught a course in journalism. He has taken additional graduate work at Northwestern University and the University of Chicago.

The staff and members of the office family of the Midwest Office remember with gratitude Mr. Petersen's warm interest in and effective service to the fellowship and working conditions of the Office. As chairman of the committee on worship, as a member of the Office Affairs Committee, and as manager of various social events, he demonstrated genuine insight into the relationships of people.

Mr. Petersen has had a growing interest in the administration of local council activities and in direct work with local

churches. His new position at the Chicago Church Federation will give him an opportunity to gain experience in these fields. The best wishes of the staff, the Executive Committee, and other groups within the Council have been expressed to him as he enters upon his new work.

Dr. Henry H. Meyer Dies

CHICAGO, Ill.—Word has come of the death on October 6 of DR. HENRY H. MEYER. He was seventy-six years old. Dr. Meyer was one of the "founding fathers" of the International Council of Religious Education. He was also one of the original editors of *The Church School*, the interdenominational magazine in religious education which gave up its existence to form the *International Journal of Religious Education* in 1924. At that time Dr. Meyer was editor-in-chief of church school publications of the Methodist Episcopal Church. He had been serving for many years on the International Sunday School Lesson Committee and continued on the lesson committees of the International Council of Religious Education. He was also on its Executive Committee as a denominationally appointed member.

Dr. Meyer taught at St. Paul's College in Minnesota and at the Drew Theological Seminary before joining the Methodist editorial staff in 1903. He was editor-in-chief from 1914-1929, when he resigned to become Dean of the School of Religious Education and Social Work at Boston University. He held this position from 1929-1938 and again from 1940-1942. He also held visiting professorships in Nanking Theological Seminary and Yenching University, China. He was well known as a writer in the history and theory of religious education.

Dr. Meyer continued his interest in the former International Council of Religious Education and attended the annual session as recently as 1948. He contributed much to the modern religious education movement through his many years of thoughtful and faithful service as an editor, a writer, a teacher and an administrator.

Wanted: an experienced
DIRECTOR OF RELIGIOUS
EDUCATION

for church in Boston suburb; large church school and youth group; excellent opportunity. Write Box 4, International Journal of Religious Education, 79 E. Adams St., Chicago 3, Ill.

National Council Periodicals

In addition to its extensive publication of books, leaflets, news bulletins and various specialized departmental communications, the National Council of Churches has four major periodicals going to a nation-wide audience. These are:

The *National Council Outlook*, a general periodical directed to the lay membership of the Protestant Churches and containing news of the National Council of Churches. Published monthly except June and August. Editor, Donald C. Bolles, 27 Fourth Ave., New York 10, N. Y. Price, \$2.00 a year.

The Church Woman, published by the General Department of United Church Women, and directed to members of local Councils of Church Women. Published monthly October-May. Editor, Mrs. Abraham LeGrand, 156 Fifth Avenue, New York 1, N. Y. Price, \$1.00 a year.

Christian Education, published quarterly by the Commission on Higher Education is a professional one, serving Boards of Education and college and theological seminary faculties. Editor, Dr. Bernard Mulder, 156 Fifth Avenue, New York 1, N. Y. Price \$2.00 a year.

International Journal of Religious Education, published monthly except August by the Commission on General Christian Education, and directed to leaders and teachers in both local church and community programs of Christian education. Editor, Virgil E. Foster, 79 E. Adams St., Chicago 3, Illinois. Price \$2.50 a year.

Correction on Youth Commission Plan

An error was made on page 42 of the November issue of the *International Journal*, in the description of the common commission plan for youth fellowships. The description for the *Commission on Christian Witness* should have read as follows: evangelism (personal and group); stewardship (time, talents, and material possessions); churchmanship; and Christian vocation (involving all vocations).

In the first paragraph of this announcement it was implied that all denominations had accepted the plan of common commissions for youth work. The denomination shared in creating the plan and eight of them have already adopted it for their own denominational program. Eight others have indicated that they expect to do so by 1954. It should be pointed out, however, that the common commission plan, like all other aspects of the UCY program, is optional to the cooperating denominations and councils.

Do You Have These Journal Reprints?

BY POPULAR DEMAND the article *Interpreting Death to Children*, by Helen H. and Lewis J. Sherrill, has been reprinted. This appeared in the October 1951 issue. Price reprints: 5c each, \$3.00 per 100.

The article, "Using Records with Young Children," in this issue, is also being reprinted for 5c each; \$2.75 per 100.

The following reprints of articles and series of articles are still available:

Aim Your Activities at Teaching Religion. A series of eleven leaflets reprinting articles on Creative Activities for Children by Mrs. August Beck which appeared in the *International Journal* during 1950 and 1951. Each folder contains the same introduction explaining the theory of creative activities, and one of the articles in the series. Price 5c per individual folder; 50c per dozen identical folders; 35c per set of 11 different folders. Individual folders:

- Let's Make a Mural
- Let's Make a Diorama
- Let's Make a Palestinian House
- Let's Make Miniature Figures
- Let's Do Spatter Painting
- Try Making Blue Prints
- Have You Printed Leaves?
- Using Simple Puppets in Teaching
- Transparencies and Simulated Stained Glass Windows
- Making a Box Movie
- Let's Try Block Printing

They Asked Me to Teach, by Anna Laura Gebhard. A series of letters which appeared in the *Journal*, 1947-48. Now put together in an illustrated booklet. Of special help to beginning teachers. 23 pp. 25c.

What Slides and Filmstrips Should We Buy? by Donald R. Lantz, from December

1950 issue of *Journal*. 4c each, \$3.00 per 100.

What Devotional Books Should Children Have? by Mildred C. Widber, from September 1950 issue. 3c each, \$2.00 per 100.

What Bible Story Books Should Children Have? by Rosemary K. Roorbach, from October 1949. 3c each, \$2.25 per 100.

Why Send Them to a Church Camp? by Reynold E. Carlson; and **Why Send Them to a Summer Conference?** by Joseph W. Bell, from the May 1950 issue. Each leaflet 4c each, \$2.75 per 100.

Guideposts for the Christian Teacher, a dedication service based on the objectives of Christian education, by Anna Laura Gebhard, from the July-August 1950 issue. 3c each, \$2.75 per 100.

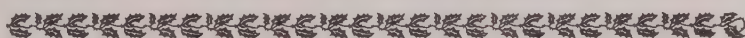
Evangelizing Our Children, by Lowell Brestel Hazzard, from the March 1951 issue. 4c each, \$3.00 per 100.

Where Are Teachers Coming From? by Ruth McAfee Brown, from the April 1950 issue. 3c each, \$2.75 per 100.

Lost: A Boy! by Walter Dudley Cavert from the September 1948 issue. 3c each, \$2.25 per 100.

Worship Centers for Children, by Alice Louise Brown, from the September 1948 issue. 5c each.

Orders for these reprints may be sent to denominational or council agencies or to the Department of Publications, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.



It's welcome—worshipful—worthwhile!

The Journal FOR CHRISTMAS

SPECIAL CHRISTMAS RATES

A single 1-year subscription **\$2.50**

Your **SECOND** gift subscription **\$2.25**

EACH ADDITIONAL GIFT **Only \$2.00**

(Good only until December 18)

SEND IN THE COUPON TODAY

The International Journal of Religious Education
79 East Adams Street, Chicago 3, Illinois

PLEASE ENTER gift subscriptions for

Name _____ ☐ New ☐ Renewal

Address _____

City _____ Zone _____ State _____

Gift Card from _____

Name _____ ☐ New ☐ Renewal

Address _____

City _____ Zone _____ State _____

Gift Card from _____

Name _____ ☐ New ☐ Renewal

Address _____

City _____ Zone _____ State _____

Gift Card from _____

Enclosed is \$_____ Please bill _____

Donor's Name _____

Address _____

City _____ Zone _____ State _____

Workers Are Needed in the Field of Christian Service

SCHAUFFLER COLLEGE of Religious and Social Work

Has excellent facilities for the preparation of such workers

Offers four years of college work at moderate costs

Accepts women of all races, nationalities, and creeds who have graduated from high schools.

Welcomes women now at work who had no opportunity to complete their college work.

Grants the degree of Bachelor of Science in Religious Education or in Social Work.

The College is Christian in spirit; scientific in method.

Its graduates are in very great demand.

Limited scholarship aid available.

A few places open in the dormitory for the second semester.

Second semester begins January 21, 1952

For further information write:

President

Geo. P. Michaelides, Ph. D.

5115 Fowler Avenue, Cleveland 27, Ohio

Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

†Bright Victory (Univ.) Julia Adams, Peggy Dow, James Edwards, Will Geer, Arthur Kennedy. *Drama*. How blind war veteran learned adjustment to new way of life, gained new social horizons in process of rehabilitation. . . . A sincere, moving story, with valuable documentary material on rehabilitation processes at Valley Forge general hospital. Performed with sympathy and insight into psychological factors, particularly by Kennedy. One false note intrudes: the reiterated presentation of liquor as morale-building device.

M.Y

The Day the Earth Stood Still (Fox) Hugh Marlowe, Patricia Neal, Michael Rennie. *Drama*. Frightened earthlings insist on meeting with violence a sincere visitor from outer world who comes in amazingly advanced space ship to warn them against fooling around with devices which may destroy the universe, call for adoption of peaceful ways. . . . Science fiction done with such matter-of-factness that it seems almost credible, conveys a timely message. *Exciting, if far-fetched*.

M.Y

The Desert Fox (Fox) Leo G. Carroll, Cedric Hardwicke, James Mason, Jessica Tandy. *Drama*, based on biography of German Field Marshall Rommel by Britisher Desmond Young. Begins in Africa when the tide began to turn against the Germans because of Berlin's erratic orders, carries through to European invasion as Rommel is finally convinced against his will that treason to force surrender is the only way to save Germany. . . . There may be some quarrel with thesis that only Hitler's whims prevented a German victory, but none with the film as an *exciting, understated* and convincing action film. Effective characterizations.

M.T

†God Needs Men (French; A.F.E.) Pierre Fresnay, Daniel Gelin, Madeleine Robinson. *Drama*. Conflict between primitive urge to worship God in any way at hand and formalized rules of ritual and authority, as played out on bleak island where poverty stricken, self-willed fishermen, abandoned as unregenerate by their last priest, persuade ignorant but devout sexton to perform pastoral functions, thereby launching in his own soul a struggle between compassion for his fellow men and realization of his own unworthiness. . . . Bleak environment plays artistic and significant role in a somber film which relates a true story of a century ago, opens up far-reaching theological and philosophical considerations. Skilled performances in a *thought-provoking* film.

M

Her Panelled Door (British) Phyllis Calvert, Edward Underdown. *Drama*. Her memory lost after air raid shock, woman

is eventually returned, after interlude of marriage and widowhood, to her own home, where she tries to find out what in her forgotten past led everyone to despise her. . . . Shorn of elements of mystery which do manage to hold up interest, often obscure plot is reminiscent of soap opera.

M.Y

Jim Thorpe — All-American (War.) Charles Bickford, Burt Lancaster, Phyllis Thaxter. *Drama*. Fabulous athletic career of stolid Indian who set all-time records in practically all fields of sports, his subsequent downhill course after previous summer job cost him his 1912 Olympic medals and records as amateur. . . . A straightforward, credible filming, with Lancaster giving a commendable portrait of a man who found tremendous satisfaction in sports but who could not meet life's challenge when the going became tough. Effective re-creation of memorable sports events.

M.Y

*No Highway in the Sky (Fox) Marlene Dietrich, Glynis Johns, James Stewart. *Comedy*. Eccentric, timorous metallurgist is sure that the light metal of which new fleet of British transoceanic planes is built will collapse after precise number of flying hours—but convincing his research institute bosses takes doing. He finally gets the courage to wreck one plane nearing the zero hour—and then there really is an upheaval. . . . Made in England, leisurely film exhibits many of the virtues of good British comedy—quiet, casual, unobtrusive humor, perceptive characterizations and good natured pokes at stuffy officialdom.

M,Y,C

†A Place in the Sun (Par.) Montgomery Clift, Elizabeth Taylor, Shelly Winters. *Drama*. Dreiser's "American Tragedy" in modern setting, but presenting still the story of an essentially weak youth whose chance to rise in the social scale leads him to contemplate murder of the factory girl who is to bear his child, forces him to pay with his life when her accidental death is laid at his door. . . . An honest, adult, unglamorized filming, with perceptive performances and with superior direction that in an impartial, sympathetic but not maudlin manner brings out the romance and tragedy, the human weaknesses and shortcomings inherent in the theme.

M

†The River (UA) Thomas E. Breen, Suprova Mukergee, Patricia Walters. *Drama*, technicolored, photographed entirely in Indian village beside a "holy river" whose relentless flow is reflected in the episodic relation of six months' events in lives of English family and their neighbors—birth, death and particularly the emotional growing pains of the adolescent daughter. . . . A poetic, reflective production, beautifully photographed, with interesting portrayals of Indian life and customs blended smoothly into the family story, which they accompany but do not perceptively influence.

M,Y

Saturday's Hero (Columbia) Sidney Blackmer, John Derek, Alexander Knox, Donna Reed. *Drama*. How a mill town boy, a superior high school athlete, accepts scholarship to university famous culturally and scholastically, only to discover that it has fallen prey to football-mad

alumnus, a psychotic sadist, and that academic career and his own body considered simply pawns, the "property" of the institution. . . . An angry look competitive college sports, made a year before the current scandals. It is hitting and timely—but unfortunately not convincing because it overplays its hand by painting too brutal a picture, oversimplifying the issues and creating caricatures rather than people.

M.Y

Thunder on the Hill (Univ.) A. Blyth, Claudette Colbert, Robert Douglas. *Melodrama*. Condemned murderess as her guards enroute to gallows are forced to seek refuge from flood in English convent where a motley horde of homeless villagers is gathered. Nun in charge, hospital becomes convinced she is "divinely led" to help the condemned girl, spite of superior's protest turns up clues which after many devious turns of plot alter the situation. . . . Too neatly plotted, with each part nicely dovetailed into others, for there to be much suspense. Fairly good formula mystery fare.

M.Y

CHURCHES!

Want to rent 2x2 slides?

Know where to rent 35mm Filmstrips?

Our rental and sales cupboards contain the slides and filmstrips made by most of the companies producing for the church. We have in stock, both for rent and sale, the slides and filmstrips listed for churches by SVE, CHURCH-CRAFT, CHURCH-SCREEN, CONCORDIA, as well as many miscellaneous slides and filmstrips selected from other sources. We make slides and filmstrips to anyone anywhere in the U.S.A. Sale prices are those of the producer and are postpaid. The rental prices, effective October 1, 1951, follow:

FILMSTRIP RENTAL—

Black and White, single frame, 50c.
Black and White, double frame, \$1.00.
Color, \$1.00.
Seasonal Color, \$2.00.

There are a few exceptions to the prices.

Charges: 50c extra when package is mailed or sent by bus; One filmstrip only charges: 25c.

2 x 2 SLIDE RENTAL—

1 slide through 15, 10c each.
16 slides through 30, rent for \$1.50.
31 slides through 70, rent for \$2.50.
71 slides through 200, rent for \$5.00.

There are a few exceptions to the prices. Most exceptions are seasonal materials, sets, and those on which the producer sets the rental price.

Charges: 50c extra when the package mailed or sent by bus. Small packages will be 25c.

RECORD-FILMSTRIP COMBINATIONS—

Most record-filmstrip combinations rent for \$2.00 plus 50c charges for handling and mailing.

Seasonal or special sets rent for \$3.00 plus 50c charges for handling and mailing.

Send your orders to—

Department of Audio-Visual Education
The United Presbyterian Church
605 Publication Building
209 Ninth Street, Pittsburgh 22, Pa.

Audio-Visuals on Inter-Group Relations

by Elmer G. Million*

DURING FEBRUARY each year it is customary to give special emphasis to inter-racial, inter-faith and inter-cultural relations of people. Audio-visual resources in these fields are abundant. In addition to the resources described below, there have been the following listings in recent issues of the *International Journal*:

"Materials on Inter-Faith and Inter-Racial Brotherhood," January 1950, pp. 4 and 43.

"Materials for Human Relations Programs," December 1950, page 39.

"Resources to Build a Better Society," July-August 1951, page 36.

The crucial problem in this field is not finding relevant materials, but using them carefully and to good effect. It is, of course, especially important that the leader know the content of the materials before using them in a given situation. One utilization note that might be helpful is that cartoon-style visual resources, though not successful in changing attitudes, are more generally acceptable than photography of persons.

Other observations revealed by the research study report, *A Study of the Prejudice Reductions Effected by the Films "Brotherhood of Man" and "Brotherhood of Man"* by C. Kosinar, are: (1) the importance of discovering the extent of prejudice in members of the group; (2) situations which arouse sympathies in non-prejudiced persons stimulate hate in prejudiced persons; (3) situations which arouse concern in women tend to arouse resistance in men.

The *Syndeham Plan*, a 16 mm. sound motion picture, black and white, with a running time of about 10 minutes. Produced by The World Today, Inc., 1948, and available from Film Publishers, the NIO, and some local dealers for a rental of \$2. Tells hows Negro and white doctors and nurses work together at a New York hospital. The only qualification for the doctor is professional skill, and the only qualification for the patient is the need for hospital care.

The *Challenge*, 16 mm. sound motion picture, 30 minutes. Produced for the Civil Rights Film Association, 1951; available from some local dealers and regional Anti-Defamation League and American Jewish Committee offices for a service charge only. A photographer and a writer are assigned to do a series of articles based on the report of the President's Committee on Civil Rights. They interview Bishop Sheerill, business and labor leaders, and

*Associate Director, Audio-Visual and Radio Education, Division of Christian Education, National Council of Churches, Chicago, Illinois.

A utilization guide for "The Challenge" was included in the November packet of the Visual Education Fellowship, 79 E. Adams St., Chicago, Illinois. The annual membership fee for the fellowship is \$5.00.

observe civil rights programs in various parts of the country.¹

These *Great Americans*, a series of 13 fifteen-minute recorded programs, semi-documentary in nature. They deal with the contributions of outstanding personalities such as Jane Addams, George Washington Carver, John Pulitzer, Samuel Gompers, and others.

These programs are available on 16-inch transcriptions, 33 1/3 rpm, and include a teacher's handbook. Sale price, \$22.50. Inquire of the Institute for Democratic Education, Inc., 212 Fifth Avenue, New York 10, New York.

Stories to Remember, series of 13 fifteen-minute recorded programs, sale price, \$15.00 for 10 inch microgroove records with teacher's guide; also available on 16 inch transcriptions, 33 1/3 rpm, \$22.50 a set from the Institute for Democratic Education, Inc. Adaptations of short stories dealing with human relations:

(1) *The Lesson*—A mother tells of her first day in school many years ago in a Pennsylvania mining town, and her faith

in America and in its promises.

(2) *The Outcasts*—When his neighbors try to prevent a family of different religion from purchasing a home in a restricted neighborhood, a man learns that the lost are not the outcasts but rather those who try to cast them out.

(3) *Rosika, the Rose*—A girl of Hungarian ancestry falls in love with a man of Greek parentage, proving that in the United States there is no room for old world national and religious antagonisms.

(4) *My Little Boy*—A father inoculates his son against prejudice.

(5) *Yes, Your Honesty*—An immigrant learns the true meaning of democracy, justice and a home in America, where many people from all parts of the world work and live together in peace.

(6) *Seasoned Timber*—An impoverished school is offered a bequest of a million dollars, providing that all Jewish students are excluded. The townspeople meet and decide whether to accept or reject this solution to the school's financial problem.

(7) *Birthday Gift*—A boy learns that his pal's skin is darker than his own and that some people think this is important, more important than friendship. He works out his own solution to this problem.

(8) *That Greek Dog*—A dog with a nose for friendship and teeth for unfairness gets involved in a jam that makes the town a better place in which to live.

(9) *There Isn't Time Now*—A teenager learns the hard way that things that are important cannot wait and that one



So simple any child can operate it!

As simple to use as an auto radio! Push a button and it records—push another button and it plays. Two other buttons give you fast forward or fast reverse. It's quick, easy, convenient. This new tape recorder gives brilliant, rich reproduction with life-like fidelity—up to 4 hours on one 7-inch reel. Ideal for recording and reproducing voice or music—for home, industry, schools, churches, clubs. Compact, portable—and amazingly low priced. An engineering triumph by Wilcox-Gay, long-time pioneers in low cost quality recording.

only \$149.95

Slightly Higher West of the Rockies

- Weighs less than 20 lbs.
- Measures 12" x 14" x 7".
- Uses both 5" and 7" reels.
- 5 x 7 Elliptical Speaker
- High speed wind—forward and reverse.
- Tape may be erased and reused indefinitely.
- Available in two models:
Model 2A11—(two speeds) 3 3/4 and 1 1/2. Plays up to 4 hours on one 7" reel.
Model 2A10—(two speeds) 3 3/4 and 7 1/2. Plays up to 2 hours on one 7" reel.

Write for circular giving full specifications!

MONSON CORPORATION

Exclusive Photographic and Educational Agents

919 N. Michigan Ave. Dept. IJR-12 Chicago 11, Ill.

must always find time for what is right and fair.

(10) *Act of Faith*—Story of a soldier's faith in his country's ability to maintain in peace time the bonds of unity, mutual respect and companionship cemented on the bitter battlegrounds abroad.

(11) *My Song, Yankee Doodle*—A boy of Chinese parentage who refuses to relinquish his rights as an American or to lose faith in the American way of justice and fairness to all.

(12) *Watch that Play, Little Man*—A coach who risked losing a game to prove a point about American democracy.

(13) *Bonus Notches, Paul*—A friendly farmer aboard a ship brings together travelers from many countries and unites them in brotherhood.

Other materials are described and evaluated in Parts I and II of the Second

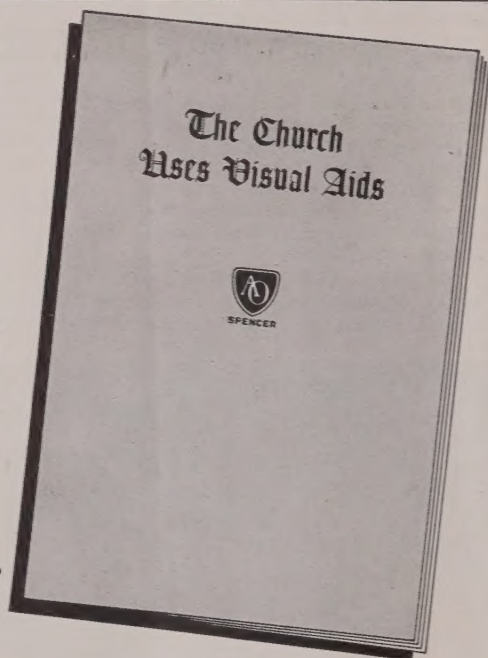
Edition of the *Audio-Visual Resource Guide for Use in Religious Education*. Materials relevant to prejudice are listed on pages 76, 77, and 245-247; materials on inter-racial, inter-cultural and inter-faith relations, on pages 97, 98, 265-266.

Other resources that may be of interest include:

(1) *Radio and Television Bulletin of Available Pro-Democracy Scripts and Recordings*, compiled by the American Jewish Committee. This is available without charge from regional American Jewish Committee offices or from their New York office, 386 Fourth Avenue, New York 16, New York.

(2) *Selected List of Human Relations Films* prepared by the Film Division of clers from many countries and unites them the American Jewish Committee, 386 (28 pp., sale 15c per copy.)

EVERY
Religious
Leader
should read
this booklet...



How to make your presentations
more effective with **VISUAL AIDS**

This is a new booklet, written by a clergyman in consultation with others, for all who are interested in more effective religious instruction. Many unusual applications for opaque, slide and slide-film Delineascopes are described in 48 profusely illustrated pages.

*For your **FREE COPY** write Dept. 2154*

American Optical



INSTRUMENT DIVISION • BUFFALO 13, NEW YORK

GOWNS
PULPIT-CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS
HOODS
EST. 1912
BENTLEY & SIMON
7 WEST 36 ST. • NEW YORK 18, N.Y.

Using Records with Young Children

(Continued from page 15)

The description which follows, of the album "In Joyous Song," is condensed from the Evaluation Bulletin of the Visual Education Fellowship for July 1951. Only the record for Kindergarten is referred to in the accompanying article.

RECORD 1—KINDERGARTEN

Side A: The Child Jesus—Jesus was a child "like you and like me"; God loves Me—a Finnish song; Sun and Stars—for an awareness and appreciation of the world around us; All Things Bright and Beautiful.

Side B: I Love Little Pussy—a Mother Goose song; Little Friends—to show the Chinese children love to play together with their friends, just as we do; Twinkle, Twinkle, Little Star—the traditional poem with melody by J. W. Elliott; Hushabye—a lullaby with gentle cradle movements; Sky Music—song about the birds that tell us the hour, set to the Norfolk Chimes tune.

RECORD 2—PRIMARY

Side A: Glad That I Live Am I—a song of pressing happiness with a reminder to grow "nearer the sky"; O Master of the Loving Heart—a prayer hymn stressing the warm friendliness of Jesus; At Work Beside His Father's Bench—a hymn describing Jesus as a cheerful worker.

Side B: For the Beauty of the Earth; Wind Song—a Somerset folk melody; Bird's Return—a joyful German folk tune.

RECORD 3—PRIMARY AND JUNIOR

Side A: This Is My Father's World; Hymn of Worship—a quiet song of thanksgiving; Now Thank We All Our God—a chorale.

Side B: We Thy People, Praise Thee—a joyful hymn of adoration; Christ the Lord Is Risen Today.

RECORD 4—JUNIOR

Side A: All Creatures of Our God and King—a hymn for processional or festive use; Joyful, Joyful We Adore Thee—an expression of praise to God and faith in the brotherhood of man.

Side B: Fairest Lord Jesus—the well-known Crusader's hymn; All Glory Laud and Honor—a hymn of Christ's triumphal entry into Jerusalem.

have you ever **REALLY** heard...

✓ FULL
✓ RICH
✓ REALISTIC

RECORDED SOUND



THE DUKANE TAPE RECORDER

Built by the makers of the famous...

DUKANE

AND *Explainette*

SOUND FILMSTRIP PROJECTORS

DuKane Corporation
Est'd as Operadio—1922



FREE

**PROFESSIONAL
DEMONSTRATION**

would you like to HEAR...

YOUR WORDS... YOUR MUSIC...

Reproduced in FULL VALUE whether at
a whisper or amplified to

COMMAND THE ATTENTION OF A
CROWDED ROOM?

would you like to SEE...

The unique new methods by which live
Tape Recording makes

EASIER... QUICKER... BETTER...

MORE STIMULATING the work of:

| | | |
|----------|-----------|-----------|
| CHURCHES | TEACHERS | SPEECH |
| SCHOOLS | MUSICIANS | LANGUAGE |
| INDUSTRY | SALESMEN | DRAMATICS |

easy to use... The DuKane Tape Recorder is the simplest to
operate. Functionally designed for easy handling, easy
loading, fewest controls. Ask to be shown these features.

economical too... The DuKane is moderately priced for qual-
ity results. Built to sturdy specifications for lasting use.
It incorporates the economies of twin track tape and
automatic erase for highest savings in tape costs. Inquire
about this.

MAKE YOUR APPOINTMENT TODAY

DUKANE CORPORATION, DEPT. 1J121 St. Charles, Illinois

GENTLEMEN: Please have your representative call me to arrange a pro-
fessional demonstration of the uses of DuKane Tape Recording in my field.

Name

Business or profession

School, Office or place of business

Address

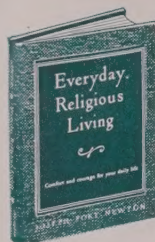
City and State

Telephone Number

☐ Please send me your 14 page brochure on
the products of your Audio Visual Division.

The Religious Books of the Year

To Own - - To Use - - To Give



EVERYDAY RELIGIOUS LIVING

By JOSEPH FORT NEWTON. Sixty-five brief, realistic devotional readings to help you conquer the things that "get you down," and live each day at its highest. Based on a text from the Bible, each meditation stimulates solid Christian thinking and enriches spiritual understanding—pointing the way to joyous Christian living seven days a week. Pocket Size. \$1.25

LIVE WITH YOUR EMOTIONS

By HAZEN G. WERNER. In this wise and penetrating book, Bishop Werner shows how people have built—and can build—completely new lives through insights into their emotions, and with the Christian faith. For every person who would rise above tangling emotions, **LIVE WITH YOUR EMOTIONS** brings practical and understanding guidance. For the minister and counselor especially it offers sound, effective suggestions for helping and guiding others. \$2.50

HANDBOOK OF DENOMINATIONS

in The United States

By FRANK S. MEAD. "The outstandingly authoritative reference book on 255 denominations in the United States."—The Telescope-Messenger. "A remarkable compilation of material for everyone interested in the doctrine and pertinent facts of his own church and those of his religious neighbors."—San Francisco Call-Bulletin. \$2.75

SO WE BELIEVE, SO WE PRAY

By GEORGE A. BUTTRICK. Here the central affirmations of the Christian faith—culminating in the Lord's Prayer, the greatest statement of man's relationship to God—are explored and illuminated in terms of our own prayers, attitudes, and actions. "... for the intelligent church-goer who is seeking a deeper understanding of his faith and a way to implement it."—Church Management. \$2.75

A PLANNED PROGRAM FOR THE CHURCH YEAR

By WELDON CROSSLAND. "A deep sense of the spiritual objective of church life is happily conjoined with solid 'know how' to make the book extremely helpful to any Christian minister."—The Christian-Evangelist. \$2

PASTORAL CARE

Edited by J. RICHARD SPANN. Nineteen men who have been outstanding in their pastoral work offer sound counsel based on their own study and experience—clarifying the areas of pastoral duties, applying the Christian faith to present day personal needs and problems. \$2.50

PREACHING FROM PROPHETIC BOOKS

By ANDREW W. BLACKWOOD. In the books of the prophets, says Dr. Blackwood, are striking new applications of the timeless truths of God to the needs of today's troubled world. Here he outlines a rewarding method of studying and using the rich preaching values in seven prophetic writings. \$2.50

THE ONE CHURCH

in The Light of The New Testament

By CLARENCE TUCKER CRAIG. A searching analysis of the goal of the Ecumenical Movement—a forthright, provocative examination which faces contemporary and historical denominational differences and points the way to their resolution. "A challenge to clear thinking."—Boston Traveler. \$2

COMMUNION MEDITATIONS

Edited by GASTON FOOTE. "A long awaited answer to a deep-felt need for guidance and example as to what can be done to enlarge the significance and inspiration of the Lord's Supper."—The Expositor. \$2

HOW TO BE A TRANSFORMED PERSON

By E. STANLEY JONES. Fifty-two weeks of vital daily meditations—guidance out of self-centered frustration into a transforming Christian experience, into radiant health in body, mind, will, emotions. Pocket Size 384 Pages \$1.50

MEDITATIONS

By GRACE NOLL CROWELL. Twenty-six brief meditations lighted by original poems. Characterized by readers all over the country as "Uplifting, encouraging and strengthening." "... Touches me right where I live." "... Grand for daily devotions." \$1.50

SAINTS WITHOUT HALOS

By ALVIN E. MAGARY. "A successful job in dramatizing the lives of men and women who walk through the pages of the New Testament."—San Francisco Call-Bulletin. \$2

CHARIOTS OF FIRE

By CLARENCE E. MACARTNEY. Richly illustrated biographical sermons on seventeen little known personalities who add richness and flashes of human appeal to Old and New Testament Chronicles. \$2

THE REDEEMER

By WILLIAM R. CANNON. "... a major study in Christology. It approaches the problem by presenting Our Lord as Man, Prophet, Judge, Priest, Teacher, Leader, Ruler of Nature, Sacrifice, Life, and as God."—Parsons. \$2.75

CHRISTIAN LOVE

By PAUL E. JOHNSON. "A key book not only for the student of marriage and the family, but also for those who would seek to build a universal family." Pastoral Psychology \$3

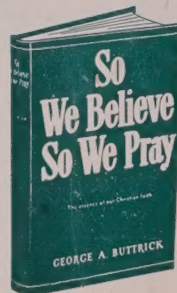
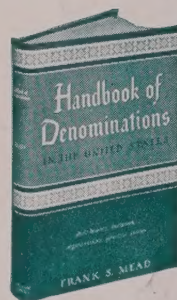
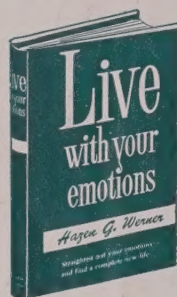
RESTORING WORSHIP

By CLARICE BOWMAN. "A presentation of 'practical ways to make worship vital' for individuals and groups."—International Journal of Religious Education.

"Useful not only to leaders, but to any worshiper."—The Lutheran \$2.50

BEGINNING THE DAY

By HENRY M. EDMONDS. Brief morning prayers for every day in the year—steady moments of meditation to help arm every reader for the day's demands. Ideal for personal use and for more meaningful family devotions. Pocket Size \$1



At Your Bookstore

Abingdon-Cokesbury